

TP in 18 #, Index in last no.
V. 14 # 1
March 1945

MAR 28 1946

HISTORICAL MAGAZINE

OF THE
PROTESTANT EPISCOPAL CHURCH

CONTENTS

Editorial Notes

What Some Others Think

The Beginnings of the Church in the Province of
New York

By E. Clowes Chorley

Historic Parishes: St. James' Church, Lancaster,
Pennsylvania, 1744-1944

By H. M. J. Klein

Incidents of Travel During Bishop Kemper's First
Years in the West

By John M. Weidman

A Registry of Ordinations by Bishop Seabury and
Bishop Jarvis of Connecticut

With Introduction and Notes by William A. Beardsley

The Three Oldest Episcopal Church Buildings in
New England

By Mary Kent Davey Babcock

Reviews:

(*Vide*, pages 73-80)

PUBLISHED QUARTERLY

MARCH

1944

PER YEAR

\$4.00

PER COPY

\$1.25

HISTORICAL MAGAZINE

OF THE
PROTESTANT EPISCOPAL CHURCH

PUBLISHED AT 5 PATERSON STREET, NEW BRUNSWICK, NEW JERSEY, BY AUTHORITY OF GENERAL CONVENTION, UNDER THE DIRECTION OF A JOINT COMMITTEE OF SAID CONVENTION, AND UNDER THE AUSPICES OF THE CHURCH HISTORICAL SOCIETY

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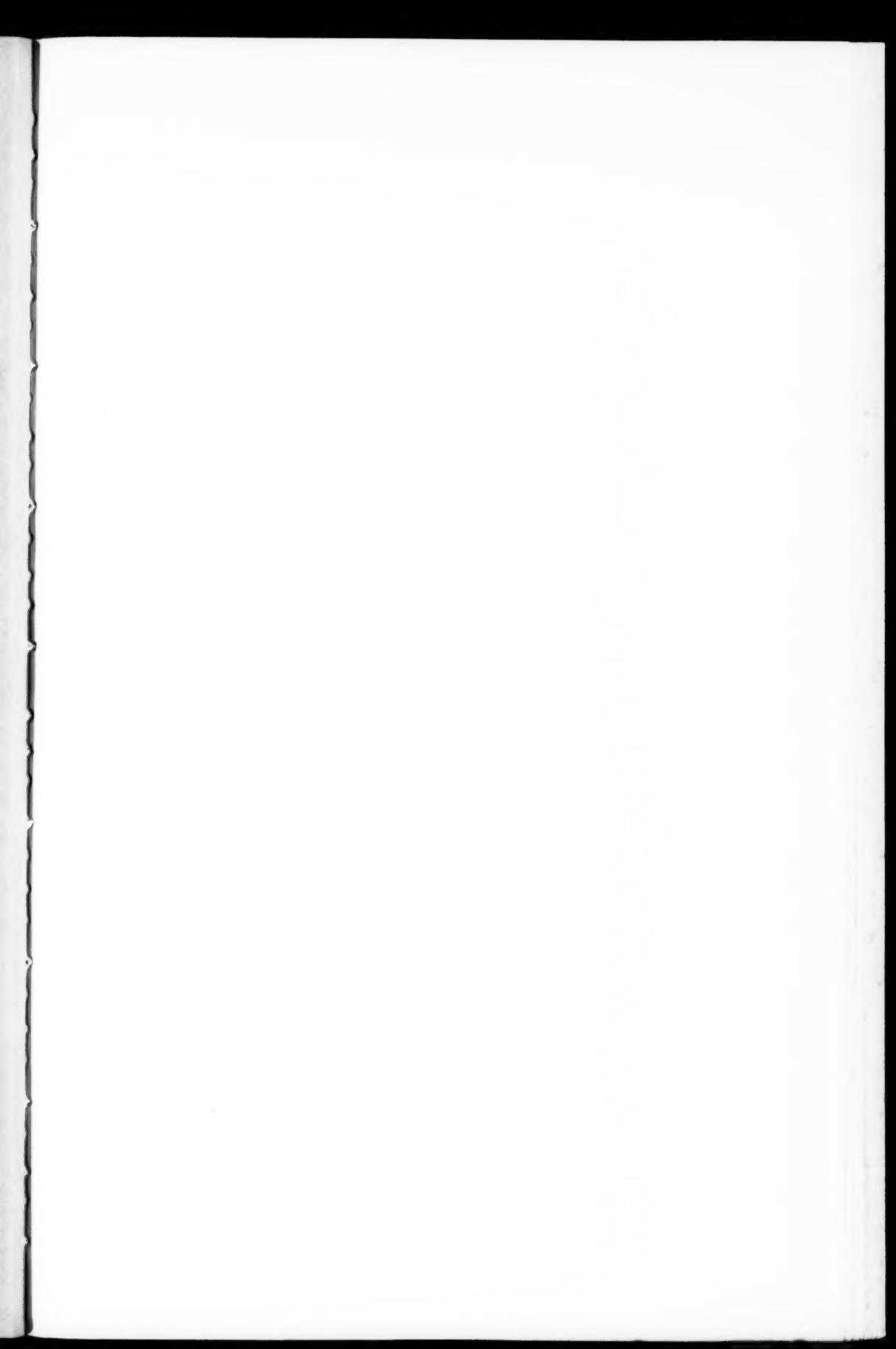
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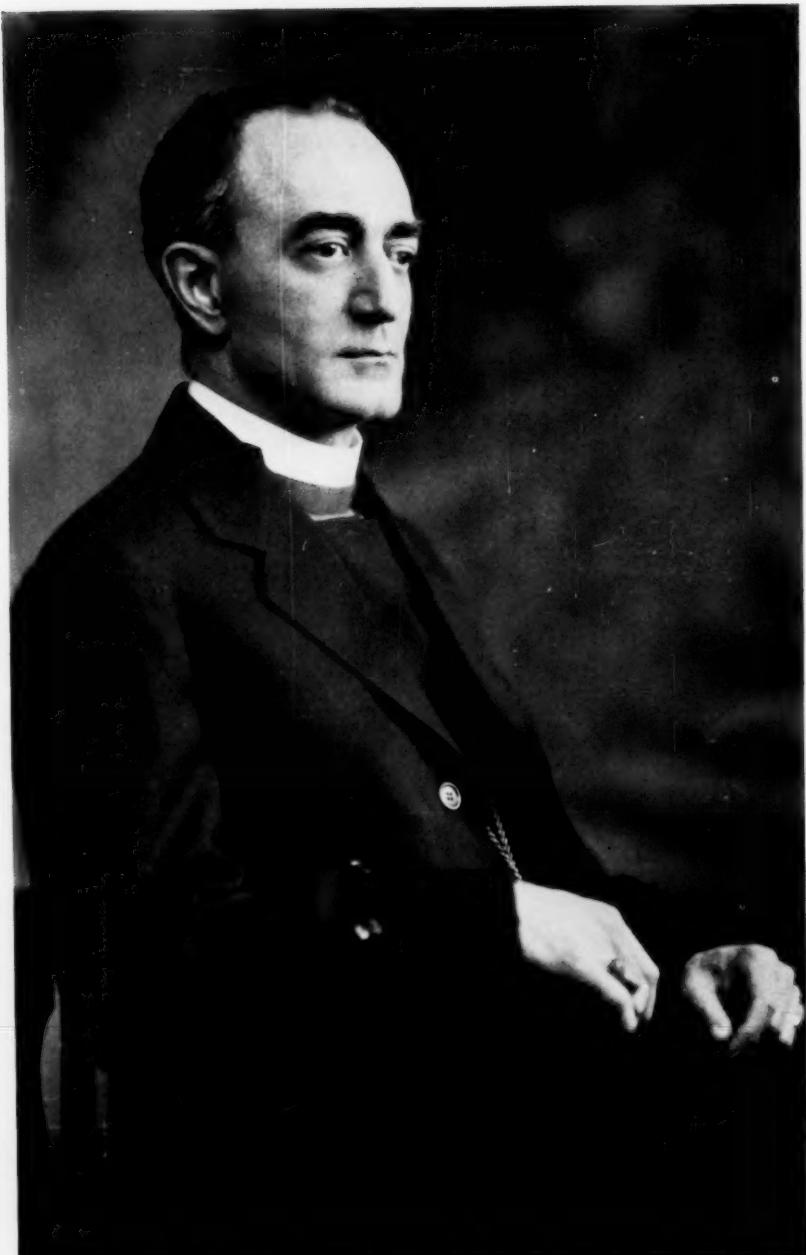
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PUBLICATION OFFICE: 5 Paterson St., New Brunswick, N. J. Address all subscriptions to HISTORICAL MAGAZINE as above. Four Dollars per year in advance. Checks should be drawn payable to HISTORICAL MAGAZINE.

EDITORIAL OFFICE: Garrison, New York. All communications and manuscripts for publication, including books and pamphlets for review, to be addressed as above. The editors are not responsible for the accuracy of the statements of contributors.

Entered as second-class matter September 17, 1935, at the Post Office at New Brunswick, N. J., with additional entry at the Post Office at Richmond, Va., under the Act of March 3, 1879.





THE RIGHT REVEREND FRANK E. WILSON, D. D.
[May 21, 1885-February 16, 1944]
Bishop of Eau Claire
[1929-1944]

Member of General Convention's Joint Committee on, and Associate
Editor of, HISTORICAL MAGAZINE

Historical Magazine of the Protestant Episcopal Church

VOL. XIII

MARCH, 1944.

No. 1

EDITORIAL NOTES

**THE RIGHT REVEREND
FRANK E. WILSON, D. D.,
Bishop of Eau Claire, Wisconsin**

The Editor and his associates announce with deep regret the death of their esteemed colleague, the Right Reverend Bishop Frank E. Wilson. Bishop Wilson served as one of the associate editors and was a valued member of the Joint Committee of the General Convention on the MAGAZINE. He was deeply interested in its progress and his wise counsel will be greatly missed.

This number marks the beginning of Volume XIII of HISTORICAL MAGAZINE. In the preceding twelve volumes a total of 4,289 pages of historical material has been published, averaging 357 pages per year, the last seven volumes having averaged 412 pages each.

In view of the fact that the government has ordered that the consumption of paper must be at least twenty-five per cent below that of 1941, we are advised by our printers that the number of pages will either have to be reduced, or a thinner paper used, or possibly both. While we regret this necessity, we are sure that our subscribers will understand. It is one way in which we can contribute to the prosecution of the war.

E. CLOWES CHORLEY.

WHAT SOME OTHERS THINK OF HISTORICAL MAGAZINE

FROM AN AMERICAN HISTORIAN—

Washington, D. C.
February 15, 1944

"The HISTORICAL MAGAZINE is fine! I'm proud of the fact that our Church issues such a publication, and understand that libraries just fall all over themselves to get copies. Recently I used Doctor Frank Klingberg's article on the cultural contributions of the S. P. G. to American Life, in writing an essay on Christian schools and training for American citizenship, for the National Foundation for Education."

NELSON R. BURR,
Author of *Education in New Jersey*,
and other works.

FROM A PRIEST OF THE CHURCH OF ENGLAND—

The Vicarage,
St. Ives, Huntingdon,
England.

December 12, 1943.

"HISTORICAL MAGAZINE is quite the best thing of its kind I have seen and I have found all the articles of absorbing interest, not merely the ones dealing with my own special subject."

HENRY R. T. BRANDRETH

FROM A PROFESSOR OF HISTORY—

University of California
at Los Angeles
January 1, 1944.

"The Layman's Number [December, 1943] has been the best offering of many new books and magazines of the old or new year. We are housed by rain and I do not know when I have had so much fun as in reading the whole number. . . . All of the selections are exceedingly timely and excellent in choice for laymen."

FRANK J. KLINGBERG

THE BEGINNINGS OF THE CHURCH IN THE PROVINCE OF NEW YORK

*By E. Clowes Chorley**

WHEN Charles II ascended the throne of England he issued royal letters patent giving his brother, James, duke of York, the whole care and management of North American affairs. At that time England was in secure possession of Virginia, Maryland and New England which then included the eastern end of Long Island. Canada was occupied by the French, New York by the Dutch, and the Indians were allied with England's hereditary foes. James set himself to the task of uniting his northern and southern provinces and to this end the possession of New York was imperative.

His first move to this end was to send out as commissioners to New England Colonel Richard Nicolls, Sir Robert Carr, Colonel George Cartwright and Samuel Maverick. With the general policy outlined in their instructions we are concerned only as it bears upon ecclesiastical matters. What is aptly described as "the most rigid Presbyterian Government" prevailed there at that period. Baptists, Quakers and Episcopilians were alike under the ban of the colonial authorities. Whatever may have been his motive, the Romanist duke of York must be credited with the wise policy of religious toleration. The commissioners were expressly forbidden to force the Church of England on either the Puritans or the Dutch, but were required to see that "such who desire to use ye Book of Common Prayer may be permitted soe to doe without incurring any penalty, reproach or disadvantage in his interest".

After dealing with matters in New England, the British fleet, with the commissioners, proceeded to New York and on August 19, 1664, Colonel Nicolls sent ashore to the Dutch a peremptory summons to surrender the town. The time was propitious. Under Governor Keift the affairs of New Amsterdam had gone from bad to worse, and conditions had not improved under his famous successor, Peter Stuyvesant. This was true not only of civil but also of religious matters. The Dutch Church was the established church of the colony. When the Jesuit Father Jogues visited Manhattan in 1643 he found four or five hundred men of different religions and nationalities, speaking eighteen

*Historiographer of the Diocese of New York.

different languages. The attempt to force a uniform faith and worship upon so diverse a population was of necessity a tragic failure. In 1654 the Lutherans petitioned for leave to call a minister of their own faith and were denied on the ground that if granted the English might claim a like privilege. Two years later, when the Dutch ministers complained of the "conventicle" at Newtown, Stuyvesant issued a proclamation on behalf of the "Reformed Religion" forbidding "unauthorised preachers to exercise their vocation and to set up conventicles not in harmony with the Synod of Dort". In default thereof preachers and people were threatened with heavy fines. Nor was this an empty threat. Two Baptists at Flushing were fined and banished, and two Quaker women who had the temerity to preach in the streets of New York were banished to Rhode Island where, according to the statement of the Dutch ministers to the Classis of Holland, "all kinds of scum dwell, for it is nothing else than a sink for New England". Two years before the English occupation an edict was issued against any form of religion save the Dutch "in houses, barns, ships or yachts; in the woods or the fields under penalty of 50 guilders for the first offence". It is true that about this time the West India Company advised Governor Stuyvesant that "some connivance was useful, and that at least the consciences of men ought to remain free and unshackled", but the counsel came too late, and Stuyvesant was unyielding.

From the religious and political point of view conditions could not be worse and might be better under English rule, so the governor stood almost alone in his resistance to the demand for surrender, and on September 7, 1664, the Dutch flag was hauled down and the English flag floated over Fort James.

Under the terms of the surrender the fullest religious liberty was granted to the Dutch including their continued use of the chapel in the fort.

The beginnings of the Church in England in the province of New York date back to the arrival of Governor Nicolls. The actual beginnings are wrapped in obscurity. As there were a goodly number of the English in New Amsterdam it is quite possible that prior to the surrender public or private Prayer Book services were held, but there is no extant documentary evidence to prove it. There is, however, every reason to believe that Church of England services began with the English occupation. It is a matter of record that the royal commissioners were directed to carry with them "A learned and discreet chaplain, who, in their own households should perform divine service according to the order of the Book of Common Prayer and of the forms

of the established Church of England, excepting onley in wearing the surplice; which, haveing never bin seen in those countreys, may conveniently be forborne at this tyme".¹ It is also well known that it was the invariable rule in the British army to appoint a chaplain, as was done later in New York. In the year 1714, when the controversy between Governor Hunter and the Rev. William Vesey was at its height, some friends of the governor addressed a letter to the bishop of London, and thus referred to the period of the British occupation:

"When this Province was taken by the English in the year 1664, there was left in it a small garrison of English soldiers who had a chaplain allow'd on the establishment; in the fort at New York (the seat of our government), was a large church² wherein the Dutch inhabitants in their own way and language performed their worship; that ended, the chaplain read Divine Service according to the Liturgy of the Church of England to the Governor and garrison in the same place, and this was all the footing that the Church of England, by law established, had in this Province until 1693."³

It is noteworthy that the correctness of this statement is accepted by so careful a historian as Brodhead, who says: "The chaplain of the English forces had, however, no place in which to celebrate divine service except in the Dutch Church within the Fort. It was very cordially arranged that after the Dutch had ended their own morning worship in their church, the British Chaplain should read the Church of England service there to the governor and garrison".⁴

This joint occupation continued until 1693 when the Dutch Church was granted a royal charter and built a large church in Garden street.

¹Dix. *History of the Parish of Trinity Church in the City of New York*, Vol. I, p. 41.

²The first services of the Dutch Church in New Amsterdam were held in a horse mill for seven years. In 1633 a small frame church was built in Pearl Street, but was described as a mean barn. It was sold in 1656. In 1642 Gov. Keift took the lead in the erection of a stone church within the Fort (now Bowling Green). It was 72 feet long, 52 wide and 16 feet in height roofed with wooden shingles. The cost was 2,500 guilders, or one thousand dollars. A stone set in the wall bore this inscription:

ANNO DOMINI, 1642
William Keift, Director-General
Hath the commandly caused to
Build this Temple.

The Dutch worshipped in this chapel from about 1642 to 1693. In the latter year Gov. Fletcher reported the building as "ready to fall down to the danger of many lives" so thought "it convenient to pull it down". He replaced it by a smaller chapel for the use of his family and the garrison, and a new Dutch Church was built in Garden Street. The fort, including the chapel, was demolished in 1790 to make room for a governor's house.

³*Documentary History of the State of New York*, Vol. III, p. 265.

⁴Brodhead's *History*, Vol. II, p. 44.

After two years service Nicolls was succeeded by Colonel Francis Lovelace who was in power when the Dutch recaptured the city on July 28, 1673. This second occupation was brief. When, on February 16, 1674, peace was concluded between England and the States General, the province of New York was again handed over to the British. The new governor, Edmond Andros, was destined to play a prominent part in church matters both in New England and New York. His instructions were

"to permit all persons of what Religion soever, quietly to inhabit within the precincts of your jurisdiction, without giving them any disturbance or disquiet whatsoever for or by reason of their differing opinions in matter of Religion; Provided they give no disturbance to the public peace, nor do molest or disquiet others in the exercise of their Religion."⁵

To Governor Andros we are indebted for the first official report on the state of religion in the province made to the British authorities. He says, "There are Religions of all sorts, one Church of England, severall Presbyterians & Independents, Quakers and Anabaptists of several sects, some Jews, but presbyterians and Independents most numerous and substantiall". "The Duke," he adds, "maintaines a chapline w^{ch} is all the certaine allowance or the Church of England, but peoples free gifts to y^e ministry, and all places obliged to build churches & provide for a minister, in w^{ch} most very wanting, but presbyterians & Independents desierous to haue & maintaine them if to be had. There are abt 20 churches or Meeting Houses of w^{ch} aboue halfe vacant—their allowance like to be from £40 to £70 a yeaire a house and garden".⁶ He excuses his inability to make a return of births or christenings on the ground that "Ministers have been so scarce, and Religions so many".

A schedule, dated Windsor, July 1, 1674, for 'the Establishment of Pay for the Military at New York', includes provision for a Chaplain at the rate of £121, 6, 8 per annum.⁷ This, coupled with Andros' statement, seems to make it certain that a chaplain came over with the governor in 1674, but no trace of his name or work has come to light.

The governor, however, later paid a visit to England where he was knighted, and on his return was accompanied by a priest of the Anglican Church. It is an interesting fact that we owe two of the earliest and

⁵*Colonial Documents of New York*, Vol. III, p. 218.

⁶*Ibid.*, pp. 261-2.

⁷*Ibid.*, Vol. III, p. 220.

most valuable descriptions of New York to military chaplains—Wolley and Miller. In 1701 there was published in London a slender volume with the title:

*A Two Years Journal
In
New York
And part of its
Territories
In
America
by C.W. A.M.^s*

C. W. was the Rev. Charles Wolley, the first named minister of the chapel within the fort. Born in Lincolnshire, he was admitted sizar of Emmanuel College, Cambridge, on June 13, 1670. He graduated B. A., in January, 1674, and M. A., in July, 1677. Of his ordination we can find no mention, but he sailed from England in company with Sir Edmund Andros in the merchant ship *The Blossom*, Richard Vartain of New England, master, on May 27, 1678, and arrived in New York on August 7.

The bulk of his journal is taken up with a description of the manners and customs of the Indians of whom he says, "May the lover of souls bring these scattered desert people home to his own flock".

Like Denton, he describes New York as "a place of sweet and agreeable air", and speaks of the inhabitants as "very civil and courteous". One could wish he had said more of religious conditions, but what he does say is instructive.—

"In the same city of New York where I was Minister to the English, there were two other Ministers or Dominies as they were called there, the one a Lutheran, a German or High-Dutch, the other a Calvinist, an Hollander or Low-Dutchman, who behav'd themselves one towards another so shily and uncharitably as if Luther and Calvin had bequeathed and entailed their virulent and bigotted spirits upon them and their heirs forever."⁹

^sAn edition of the Journal, edited by Dr. E. B. O'Callaghan, was published in New York by Wm. Gowans in 1861. In 1902 the Burrows Brothers Co. of Cleveland published an edition with Introduction and Notes by Edward Gaylord Bourne, professor of History in Yale University. Copies of the original edition (1701) are to be found in the New York Public Library and the John Carter Brown Library, Providence, R. I.

⁹Wolley's *Journal*, p. 66.

Wolley was not without a sense of humor. Finding that these two men had not "visited or spoken to each other with any respect for six years", he invited "both them and their Vrows to a supper". When they met at the chaplain's table they were amazed each to find the other. Forbidden to speak in Dutch under penalty of a bottle of Madeira, the conversation was carried on in Latin, and High and Low Dutch departed good friends.

For two years he ministered at the chapel within the fort. Though the journal is silent about that work we are fortunate enough to have a contemporary account of his preaching. In 1679 Jasper Dankers and Peter Sluyter, of the sect of The Labadists in Holland, visited North America with a view to colonising. They kept a journal in which is written, under date of October 15, 1679,¹⁰

"We went at noon today to hear the English minister, whose services took place after the Dutch was out. There were not above twenty-five or thirty people in the church. The first thing that occurred was the reading of all their prayers and ceremonies out of the prayer-book, as is done in all Episcopal churches. A young man then went into the pulpit and commenced preaching, who thought he was performing wonders; but he had a little book in his hand out of which he read his sermon which was about a quarter of an hour or half an hour long. With this the services were concluded, at which we could not be sufficiently astonished."¹¹

In July, 1680, Wolley applied to Governor Andros for leave to return to England "in order to some promocon in the church to which he is presented". In granting the request the governor certifies that "the s^d Mr Wolley hath in his place comported himself unblameable in his Life and conversacon". Whatever promotion he expected seems to have failed of realization for his name does not appear in the list of the beneficed clergy of the diocese of Lincoln. There is reason to believe that he took up his abode at Alford, Lincolnshire, as his journal refers to his saying of prayers in that place.¹²

Governor Andros was also recalled in 1680 and the only indication we have of any church services after Wolley's departure is con-

¹⁰Followers of Jean de Labadie (1610-1674) a Jesuit, afterwards a Protestant mystic in France and Holland. They were Christian communists and died out about the middle of the eighteenth century.

¹¹*Journal of a Voyage to New York and a Tour of the American Colonies in 1679-80.* By Jasper Dankers and Peter Sluyter of Wieward in Friesland. Translated from the original manuscript in Dutch for The Long Island Historical Society, and edited by Henry C. Murphy, 1867, p. 148.

¹²*Ecclesiastical Records*, Vol. II, p. 852.

tained in a letter written by Dominie Selwyns on October 28, 1682, to the Classis of Amsterdam,

"The English inhabitants of New York used the same church-building as the Dutch. They had no minister, but only a reader. He read the Common Prayer Book; and there was a clergyman, who did not preach, but baptized and married in the homes."¹³

Here, apparently, we have the first mention of the services of what we now call 'lay readers'. The minister who officiated privately may have been the Rev. Samuel Eburne of whom more anon.

Regular church services were resumed in 1683 when Thomas Dongan arrived as governor. Dongan, who was a strong and devout Romanist, brought Thomas Harvey, an English Jesuit, as his private chaplain, and the Rev. Dr. John Gordon as the Church of England minister. Gordon's ministry was brief as his salary warrants run only from November 26, 1682, to October 6, 1683. Gordon's successor, the Rev. Josias Clark, was commissioned on June 16, 1684, and his letter dimissory bears date of October 7, 1686. The Rev. Alexander Innes was appointed April 20, 1686.

It is about this time that we have the first mention of Church of England ministrations on Long Island. The records of the town of Brookhaven show that on September 20, 1685, the Rev. Samuel Eburne (or Hepburn) was "entertayned by the Inhabitants of Brookhaven aforesayed to be their minister at a stipend of sixty pounds per annum". Lord Cornbury described him as "a minister of the Church of England who had formerly served one of the churches in the Island of Jamacia, but not enjoying his health there came to this Province and settled on Long Island where he had a daughter married".¹⁴ His position in a strong Presbyterian community was one of peculiar difficulty.

A record of the town of Brookhaven, still preserved, reads as follows:

"Mr Samuell Eburne the minister of this Towne, being at a toune meeting held by Mr Justice Woodhull his Warrant Elected by a vote to be minister of this toune and Parrish & it being proposed unto him by the Toun in Regard of some tender consciences that he would omitt the ceremonies in the booke of Common Prayer in the public worshippe, the sd mr Samuell Eburne hath promised & by the presents covenant and

¹³Brodhead's *History*, Vol. II, p. 374.

¹⁴Ecclesiastical Records, Vol. II, pp. 829-3 (n).

promise to and with the Inhabitants and Parrishioners of this Towne, that according to their desire with regard of their tender consciences to Omit and not use the aforesd ceremonies neither in his Publick worshippe or administracion of the Sacra-ments excepting to such persons as shall desire the same. In Witness whereof the sd Samuell Eburne hereunto set his hand.

Winess my hand

SAMUELL EBURNE, Minister".¹⁵

The following year he reported to Governor Dongan that the inhabitants had not contributed one penny to his support according to the terms of their agreement. He remained at Brookhaven until 1688. In that year, he became minister of Bruton Parish in Virginia, and held that charge until 1695, when he resigned in protest against the custom of the vestries in Virginia of refusing to present their ministers for induction into the rectorship of their parishes. He served also for a short time as chaplain of the General Assembly of Virginia.

The Records of the Society for the Propogation of the Gospel describe him as "the first resident missionary of the S. P. G. in New England" and that £20 was granted by the Society for one year towards his support as a minister in the Isle of Shoales. He remained there for three and a half years spending £150 "more than he ever received from the inhabitants".¹⁶ In 1704, the Dutch minister having removed, Lord Cornbury sent Mr. Eburne to Kingston, Ulster County, "to preach and read divine service in good hopes of bringing the Dutch to a conformity."

No further mention of Mr. Eburne's activities has come to light. He was a native of London, and was admitted pensioner at St. John's College, Cambridge, in 1663; and he held the rectorship of Stocking-Pelham in 1667, before coming to the colonies. He has the distinction of being the first Church of England minister, save for military chaplains, to officiate in the province of New York.

Governor Dongan made an interesting report to the home authorities in 1687 on the state of religion in the province. He says:

"New York has first a Chaplain belonging to the Fort of the Church of England; secondly a Dutch Calvinist;¹⁷ thirdly a French Calvinist;¹⁸ fourthly a Dutch Lutheran—Here bee not many of the Church of England; few Roman Catholicks;

¹⁵*Ecclesiastical Records*, Vol. II, p. 932.

¹⁶*Digest of the Records of the S. P. G., 1701-1892*, p. 853.

¹⁷*Ibid.*, p. 42. For record of Samuel Eburne in Virginia see Godowin, *Colonial Church in Virginia*, pp. 266-67, and references there given.

¹⁸Rev. Henricus Selwyns.

¹⁸Rev. Bernardus Arensius.

abundance of Quakers preachers men and Women especially; Singing Quakers; Ranting Quakers; Sabbatarians; Anti-sabatarians; Some Anabaptists some Independents; some Jews; in short of all sorts of opinions there are some, and the most part of none at all".¹⁹

Romanist as he was, Dongan recommended to the king that "there may bee an order for building another church outside the walls of the Fort" and this resulted in the erection of the large Dutch Church in Garden street.

Meanwhile radical political changes were being quietly effected. In 1684 Charles II annulled the charter of the Massachusetts Bay Colony which not only was a fatal blow to Puritan intolerance, but paved the way for the establishment of the Church of England in Boston, and for the consolidation of the northern colonies—Pennsylvania excepted. Delayed for a moment by the death of Charles, these projects were carried out by his brother, James.

In 1686 Andros appears again on the scene this time as "Captain-General and Governor in Chief over the territory and dominion of New England in America," with Francis Nicholson as his lieutenant in New York. The immediate result was the strengthening of the Church of England in both colonies. "You shall," ran their instructions, "take especial care that God Almighty bee devoutly and duly served throughout your government; the Book of Common Prayer, as it is now establisht, read each Sunday and Holyday, and the Blessed Sacrament administered according to the Rites of the Church of England". Other religions were to be tolerated provided their professors "give noe disturbance to ye publick peace, nor doe molest or disquiet others in y^e free exercise of their Religion".

Provision was to be made for the maintenance of competent ministers none of whom were to be preferred to a benefice without a certificate of fitness signed by the archbishop of Canterbury, and school-masters were to be placed under like restrictions.

Scarcely had these instructions been issued when James lost his throne and William and Mary entered upon their joint sovereignty. Tempting as it is, we must not discuss the stormy interlude of the Leisler rebellion in New York which was an indirect outcome of the Revolution in England. The arrival of Governor Sloughter in 1691 ended the strife.

What is of more importance, is the fact that one year later the Rev. John Miller arrived in the city as chaplain to two companies of

¹⁹*N. Y. Colonial Documents*, Vol. III, p. 415.

Grenadiers, and here remained for two years. He played so large a part in the pending permanent settlement of the Church in New York that we must give him more than passing mention. Born at Thetford, December 8, 1666; admitted to Trinity College, Cambridge, at the age of fourteen; B. A., at Christmas 1684 and M. A. in July, 1688, he was, on March 7, 1692, by royal warrant, appointed chaplain on the New York establishment at the pay of six shillings and eightpence per day.²⁰ Miller arrived in the city a little in advance of Benjamin Fletcher, who succeeded to the governorship on the death of Sloughter. For three years he was the only Church of England minister in New York, and appears to have won the respect of the Dutch ministers, for on October 12, 1692, Dominies Selwyns, Varick and Dellius write to the Classis of Amsterdam, "Mr (John) Miller has come over as Chaplain here (for the British troops); and Mr. Coxx as chaplain in Maryland. They are each of them men of considerable knowledge".²¹

Before dealing with the important period of Fletcher's administration it may be well to sketch Miller's future career. During his stay in the province he was a staunch supporter of Fletcher's efforts to establish Trinity Church, and indeed claimed his right to be the first state supported minister, but failed in the effort. Possibly this was one of the reasons which induced him to return to England for which country he sailed on July 11, 1695. At that time the coast was infested with French privateers one of which captured the vessel on which Miller had taken passage. He was taken to France and during his imprisonment there wrote his "*New York Considered and Improved, 1695*". On September 24, 1696, he became vicar of Effingham, in the county of Surrey where he passed the remainder of his life "in the faithful discharge of his duty". He died in November, 1724, and was buried on the 19th of that month.

Miller's work on New York is of great value as he gives a comprehensive view of religious conditions and a list of the churches and ministers in the city. It is as follows:

Chappel in ye Fort	90 families
Dutch Calvenist Dr Selinus,	450
Dutch Lutheran	30
French Dr Perot	200
Jewes Synagogue Saul Brown	20

²⁰Calendar of State Papers, Colonial Series. London, 1901, pp. 139, 254
²¹Eccles. Records State of N. Y., Vol. II, p. 1043.

In addition there was a Dutch Church at Harlem and about 40 families of English dissenters.²²

He draws a gloomy picture of the inhabitants and of their "wickedness and irreligion which abounds in all parts of the Province". "If they go to church 'tis but too often out of curiosity & to find out faults in him that preacheth rather than hear their own, or what is yet worse to slight & deride where they should be serious".

It is also noteworthy that he made a strong plea for a bishop for America in the shape of "a suffragan to my Lord of London". The bishop to "carry over with him 5 or 6 sober young ministers with Bibles and Prayer Books & other things convenient for churches, as shall be thought best", and he asked for a chaplain to "the soldhers at Albany". The need for additional ministers lay in the fact that the chaplain to the troops was the only minister of what he calls the "settled and established Religion of the nation in the entire Province, and it often happened that both garrison and city were without a minister for a year together". And, he adds: "of the chaplains, some, either by life or knowledge, had not been commendable".²³

To sum up the record thus far—it is a record of church services conducted at more or less irregular intervals by military chaplains exclusively.

We now come to the period when the first steps were taken for the establishment of parochial work. Those steps are inseparably associated with the name of Benjamin Fletcher, governor of the colony. Fletcher set himself to the difficult task of securing a settled ministry maintained by public taxation, and he was determined that when such a ministry was secured it should be that of the Church of England.

He fired the opening gun at his first meeting with the Council on October 24, 1692, saying:

"And first: That we may the better hope for a blessing from Almighty God, I recommend to your care that provision be made for the support and encouragement of an able ministry, and for a strict and due observation of the Lord's Day."²⁴

No action was taken and on March 22 following he said:

"I remember that in the last sessions of Assembly I did recommend to you the settling of a ministry in this Province,

²²Miller. *New York*, 1903 edition, p. 54.

²³Miller's Book was first published in London in 1843 by Thomas Rodd. In 1863 it was reprinted in New York by William Gowans.

²⁴*Council Journal*, p. 25.

that the worship of God may flourish amongst us, without which we cannot but expect a judgment to follow us and all our undertakings: I do not understand that you have made one step towards it; therefore I recommend it to your particular care this session.”²⁵

Whereupon the Council committee for the settlement of a ministry and schoolmasters was directed “to forthwith proceed on that business”. One month later he said to the Council:

“Gentlemen, the first thing that I did recommend to you at our last meeting was to provide for a ministry, and nothing is done in it. There are none of you but what are big with the privilege of Englishmen and Magna Charta, which is your right; and the same law doth provide for the religion of the Church of England, against Sabbath breaking, swearing, and all other profanity. But as you have made it last and postponed it this session, I hope you will begin with it the next meeting, and do something towards it effectually.”²⁶

Still the Council did nothing save to appoint a committee “for the settlement of a Ministry and Schoolmasters”. On September 12, 1693, the governor said:

“I recommended to the former Assembly the settling of an able ministry, that the worship of God may be observed among us, for I find that first and great duty very much neglected. Let us not forget that there is a God who made us, who will protect us if we serve Him. This has always been the first thing I have recommended, yet the last in your consideration.”²⁷

Thus spurred the committee got to work and “the Speaker brought in a bill for settling the ministry”. It was read the first and second time; reached its final passage and was sent to the governor. It was entitled:

“An Act for Settling a Ministry, and Raising a Maintenance for them in the City of New York, County of Richmond, Westchester and Queens County.”

The preamble read:

“Whereas, Profaneness and Licentiousness hath of late overspread this Province, for want of a settled ministry

²⁵*Council Journal*, p. 35.

²⁶*Ibid.*, p. 39.

²⁷*Ecclesiastical Records of the State of New York*, Vol. II, pp. 1073-4.

throughout the same; to the end the same may be removed,
and the Ordinances of God duly administered;
Be it enacted . . . ”

The provisions of the Act may be summed up briefly. It provided “that in each of the respective Cities and Counties hereafter mentioned and expressed, there shall be called, inducted, and established, a good sufficient Protestant Minister, to officiate, and have the care of souls . . . that is to say; In the City of New York one; in the county of Richmond, One; in the county of Westchester, Two;—One to have the care of Westchester, Eastchester, Yonkers and the Manor of Pelham; the other to have the care of Rye, Mamarenock, and Bedford; in Queen’s county, Two; One to have the care of Jamacia, and the adjacent Towns and Farms; the Other to have the care of Hamstead (Hempstead), and the next adjacent Towns and Farms.”

The salaries were to be paid by public taxes levied for the purpose and the freeholders of each city and county were to be summoned yearly for the purpose of electing ten vestrymen and two churchwardens whose duty should be to levy the tax and pay the ministers in four equal and quarterly instalments. The Act further specifically provided that the right to call ministers should lie in the hands of the wardens and vestrymen.²⁸

Fletcher sent the bill back unsigned with an amendment inserting the words “and presented to the Governor to be approved and collated”. He was determined that the ministers to be appointed should be of the Church of England. His amendment was rejected by the Assembly. Whereupon he said to the assemblymen:

“You have shown a great deal of stiffness . . . But, gentlemen, I must take leave to tell you, if you seem to understand by these words (calling the minister) that none can serve without your collation or establishment, you are far mistaken; for I have the power of collating or suspending any minister in my government by their Majesties letters patents, and whilst I stay in the government I will take care that neither heresy, sedition, schism nor rebellion be preached amongst you, nor vice and profanity encouraged.”²⁹

The Assembly was adamant. But Fletcher wrote the Board of Trade, “I have got them to settle a fund for a Ministry in the City of

²⁸The full text of the Act is printed in the *Ecclesiastical Records of the State of New York*, Vol. II, pp. 1076-79.

²⁹*Ecclesiastical Records*, Vol. II, pp. 1075-6.

New York and three more counties which could never be obtained before being a mixt People of different Persuasions in Religion".³⁰

In order to understand subsequent developments, this town or county vestry elected by freeholders must be clearly distinguished from the parochial vestry as it emerged four years later and as we know it today.

On January 9, 1694, an election of two church-wardens and ten vestrymen was held at the city hall, New York. With this result—the town vestry consisted of three churchmen and nine dissenters. They promptly levied the tax but expressed their conviction that "a dissenting minister be called to officiate and have the Care of Souls for this City".

Chaplain Miller claimed the appointment as his right and was supported by the governor, but the Council refused its consent. The first vestry went out of office without making any appointment, and to the second vestry only one Episcopalian was elected. This body was only spurred to action by a threat of persecution, but on January 26, 1695, they met and called Mr. William Vesey. This resolution was never acted on.

By this time it had become evident to the churchmen of the city that they had nothing to hope for from the town vestry. Accordingly, on March 19, 1696, a petition of "certain Episcopilians" was presented to the governer expressing their desire to "build a Church within the Citty for the use of the Protestants of the Church of England", and praying for a "Lycence to purchase a small piese of land Lyeing without the North gate of the said Citty, betwixt the King's Garden and the burying Place".³¹

The request was promptly granted and the way thus paved for the erection of the first parish church in the city of New York.

In July Governor Fletcher issued a proclamation, with the "advice and consent of the Council", giving "free liberty to the said managers to gather and receive of and from well-disposed persons such sum and sums as shall be voluntarily contributed for the more speedy purpose carrying on of the said building".³² In addition to this Fletcher authorized the "managers" "To seize upon and secure all Weifts, Wrecks, Drift Whales and whatsoever else Drives from the high sea and is then lost below high water mark and not having a lawful Owner within bounds and limits of his Majesties Province of New York." They were also empowered "to tow ashore and then to cutt up the said Whales

³⁰*N. Y. Colonial Documents*, Vol. III, p. 830.

³¹*Ecclesiastical Record*, Vol. II, p. 1134.

³²*Eccles. Records of N. Y.*, Vol. II, p. 1168.

and try into Oyle and secure the Whalebone," and to "apply the proceeds towards the building of the Church aforesaid and to no other use whatsoever until the same be perfectly finished."

In addition to an annual grant of one hundred pounds as a stipend for the rector and which was raised by a tax levied on the inhabitants of the city, a tract of land, embracing 62 acres, was leased to the church. It was formerly the property of the Dutch dominie, Everardus Bogardus and his wife, Anneka Jans. Later title was passed to the Crown and it was known as the "King's Farm." In 1705, under royal letters patent, it was given by Queen Anne to Trinity Church and forms the bulk of its large endowment. Part of this land was given by the parish as a site for the erection of King's (now Columbia) College. Possibly spurred by this action the town vestry met on November 2, 1696, and after considering a certificate "under the hands of the Rev. Samuel Myles, minister of ye Church of England in Boston, in New England, and Mr. Gyles Dyer and Mr. Benjamin Mountfort, Church Wardens of ye said Church," called William Vesey to "officiate and have the care of Souls in this City of New York."

The record then runs, "that Mr. Vesey being sent for did return them his hearty thanks for their great favor and affection shewed unto him", and readily accepted their call.³³ The vestry lent Vesey £95 to pay his expenses to England whither it was necessary for him to go for ordination.

So much for the town vestry.

The churchmen formed themselves into a body called "Managers of the Church of England" and petitioned the governor for a charter of incorporation for Trinity Church then in course of erection. This was granted, "the quit-rent to be one pepper corne".³⁴

On July 25, 1697, Vesey was ordered deacon by the bishop of London, and priested by the same prelate on August 2nd. He then returned to New York and on Christmas Day of the same year he was inducted into the rectorship of Trinity parish by Governor Fletcher. The ceremony took place in the Garden street Dutch Church, Trinity not being finished—two Dutch ministers—Revs. Henry Selwyns and John Peter Nucella, were subscribing witnesses.³⁵

Until the completion of Trinity Church Vesey officiated in the Dutch Church alternately with its own minister, and on Sunday, March 13, 1698, Trinity was opened for divine worship.

³³Dix, *History of Trinity Church*, Vol. I, p. 90.

³⁴The Charter is printed in full in *Eccles. Records of New York*, Vol. II, pp. 8836-65. Also, Dix, *op cit.* I, pp. 455-467.

³⁵Brodhead. *History of New York*, Vol. I, p. 119.

Within the limits of this paper only a passing reference can be made to the long continued and vicious attacks made on the integrity of Mr. Vesey. They were partly political and partly ecclesiastical. On assuming the governorship in succession to Fletcher, the Earl of Bello-mont urged the Lords of Trade to "prevaile with my Lorde of London to send over a good moderate divine of the Church of England to supply the cure of New York in the room of Mr. Vesey". "For," says he, "I take the honor of the Gov't to be consernen in the displacing of that man". It was charged that Vesey was a violent Jacobite. Nor was his ecclesiastical honor spared. In a letter addressed to the bishop of London in 1714 by the friends of Governor Hunter it was asserted that Mr. Vesey was educated at Harvard under "that rigid Independent, Increase Mather, and was sent by him to New York to minister to the Puritans, and that he was seduced from the faith by the liberal stipend offered by Trinity Parish, and forsook the faith of his fathers for filthy lucre". The facts, however, acquit Vesey of any such dis-honorable action. In the first place it is proven that his father was an adherent of the Church at Braintree, Massachusetts. Vesey himself said "that he with his parents and many others were communicants of the Church of England and that in their family at Braintree divine service was daily read." In the second place it is proven that Vesey "pursued his theological studies under the direction of the Rev. Samuel Myles of King's Chapel, Boston" and that Myles and the church-wardens of that parish certified to Vesey's "often being a Communicant in the Receiving of ye most Holy Sacrament in the said church". Although not in orders he served as assistant in King's Chapel. Sewall writes in his diary, July 26, 1696, "Mr. Veisy preach'd at the Ch. of Engl'd; and had many auditors". If further proof were needed it would be found in a letter addressed to the S. P. G. He writes:

"I have been a communicant of the Church of England ever since I was 15 years old, and after I had my degree in the College of New England, by advice of some of our Churches (not being of age to receive Orders) I preached 6 months at Sag, and two years at Hempstead in this Province, where, I presume, my Life and Doctrine were no disservice to our Church, and after three months in the Church at Boston, at the request of Mr. Miles and the Church Wardens; and then, being in the 24th year of my age, I was called, November 2nd, 1696, by the Church Wardens and Vestry of the City of New York, to officiate as minister pursuant to an Act of Assembly, as will appear by the inclosed minute of said Assembly and Vestry. Accordingly, I departed hence for Eng-land, there was honoured by the University of Oxford with

the degree of Master of Arts, July 12, 1696. Ordained Priest ye 2nd of August following, and the same year I returned to the City of New York."³⁶

We must now turn to the establishment of the Church outside the city of New York. It will be remembered that the Ministry Act of 1693 provided for the establishment and maintenance of "good and sufficient ministers" in the counties of Westchester, Queens and Richmond. The planting of the Church in these counties was most materially assisted by the formation of the Society for the Propagation of the Gospel. In 1702 George Keith and Patrick Gordon, missionaries of the Society, arrived in America. As is well known Gordon died before entering on his active ministry, but Keith was joined by John Talbot and the two made a missionary journey of two years, the story of which reads like a romance.³⁷

From New York the Church branched out to the north in Westchester County and Albany; to the east in Queens County on Long Island and out as far as Setauket and across the bay to Staten Island. *The History of the Society for the Propagation of the Gospel in Foreign Parts to 1725* contains a valuable account of the establishment of the Church in these centers.³⁸

In 1702 the population of Westchester County was estimated to be about 2,000, and "more generally English than in any county in the Government". It contained six small towns and "the goodness of the soil seemed to promise it would in time be a very populous place".

The chief town was Westchester (now in the borough of the Bronx), the inhabitants of which had built a church and petitioned for a minister. In response to this petition the S. P. G. appointed the Rev. John Bartow³⁹ who was licensed by the bishop of London in 1702. His stipend was £50 per annum with a glebe of 300 acres. The small frame church had neither desk, pulpit nor bell, and was without either a Church Bible or a Book of Common Prayer.⁴⁰

³⁶Letter Book of the S. P. G., Vol. XXIV, p. 461. According to the register of the diocese of London, however, the year of his ordination was 1697 and not 1696.

³⁷Keith's Journal is printed in full in the Collections of the Protestant Episcopal Historical Society for 1851.

³⁸An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, by David Humphreys, D. D., p. 204.

³⁹John Bartow was the son of Thomas Bartow and was born at Crediton, Devonshire, in 1673. He graduated from Christ College, Cambridge, in 1692. On May 6, 1698, he was appointed vicar of Pampsford, Cambridgeshire, leaving for America by permission of the bishop of Ely, his diocesan. In 1705 he married Helen, second daughter of John Read of Midrew Castle, Kirkleston, Scotland, and on his death in 1725 left six sons.

⁴⁰Bolton, *History of the Church in Westchester County*, p. 14.

In 1704 the Rev. Thomas Prichard, described by Colonel Heathcote "as a promising young gent" was licensed by the bishop of London as missionary at Rye. There being no church, he preached in the town house. It proved to be an unfortunate appointment. Colonel Heathcote wrote the S. P. G. that Prichard lived "in a public house in a French town called New Rochelle, six miles from his cure" and almost totally neglected his parish.⁴¹

At the end of two years Mr. Bartow reported of Westchester the adherence of many "who are very constant and devoted in their attendance on divine worship . . . those who were enemies at my first coming are now zealous professors of the ordinances of the Gospel".⁴² He preached at Eastchester once a month with the result that in 1703 those of the Presbyterian persuasion embraced the Church of England and brought with them a glebe of 25 acres. He likewise extended his labors to Yonkers where "a large congregation, chiefly of Dutch people," came to hear him. Services were held in a barn; at other times in the house of Joseph Bebits.

In 1704 the Rev. George Muirson⁴³ commenced a notable ministry at Rye where there was a population of 800 whites. In two years he baptized 200 persons, mostly adults, and his communicants increased from 6 to 40. A stone church was built, 50 feet long, 35 wide and 20 feet in height, with a steeple. From Rye Mr. Muirson preached at Bedford every fourth Sunday, but found them "a very wilful and stubborn people". The story of his visit to Stratford with Colonel Heathcote belongs to the beginnings of the Church in Connecticut.

In 1709 the French Huguenot congregation at New Rochelle conformed to the Church. In the northern part of the county there were no settled religious teachers of any kind. They were as sheep without a shepherd though there were among them "many professors of the Church of England who doth not hear the Liturgy in several years". Into this section the Rev. James Wetmore journeyed in 1744 and twenty years later the Church of St. Peter, on the Manor of Cortland, was opened. St. Philip's Chapel in the Highlands (now Garrison) followed in 1770.⁴⁴

⁴¹Mr. Prichard was born in Wales and married a granddaughter of old Governor Peter Stuyvesant. He died in 1705.

⁴²Bolton, *History of the Church in Westchester County*, p. 146.

⁴³George Muirson was born in Scotland. In 1703 he was appointed schoolmaster at Albany, N. Y., by the S. P. G., and later became master of the Latin school in New York City. He was ordained by the bishop of London in 1705. He died October 12, 1708.

⁴⁴Chorley, *History of St. Philip's Church in the Highlands, Garrison, New York*, p. 19 ff.

Dutchess County was first visited in 1755 by the Rev. Samuel Seabury, rector of St. George's Church, Hempstead. He stayed for six days and "preached four times to large assemblies". As a result of this and subsequent visits Trinity Church, Fishkill, was organized in 1766, and Christ's Church, Poughkeepsie, the same year.⁴⁵

Schenectady was the northern outpost of civilization. Beyond lay the castles and lands of the Indians. Albany was a frontier town with a population of 4,000 white, 450 negro slaves and a garrison of 200 soldiers. It was a strategic post for dealings with the French and trading with the Indians. In 1709 the Rev. Henry Barclay was sent to Albany by the S. P. G., and for seven years preached in a small Lutheran Church described as "worn out and decayed". In 1714 Governor Hunter granted a licence to raise funds for the erection of a church and himself furnished the stone and lime for the building. The town of Albany contributed £200, and every inhabitant in the poor village of Schenectady gave something, "excepting only one very poor man". The soldiers of the garrison comprising two independent companies subscribed £100. The church—St. Peter's—was opened for divine service on November 25, 1716. Mr. Barclay described it as "by far the finest structure in America; the best built tho' not the largest". At Schenectady, where there were 16 English families, 100 Dutch and a garrison of 40 soldiers, Mr. Barclay officiated once a month in the Dutch church, and St. George's church was built in 1762. Weakened by a long and serious illness Mr. Barclay temporarily lost his reason in 1722.

Dr. Bray, in his *Apostolic Charity*, described Long Island as having in the East 10 English towns with about 800 families and "not one Church of England minister, though much desired in the English part".⁴⁶ The first settlement of the Church was at Jamaica to which the Rev. Patrick Gordon was sent by the S. P. G. in 1702. He died before he could preach his first sermon. There was a church with "a high spire", but without a pulpit or pews. The first settled minister was inducted by Lord Cornbury in 1703.⁴⁷ He was the Rev. James Honyman who also preached in the adjacent towns of Flushing and Newtown.⁴⁷ In 1702 when George Keith preached at Hempstead the congregations were so large that "many stood without at the doors and windows to hear". Two years later the Rev. John Thomas, assistant to the Rev. Evan Evans at Christ Church, Philadelphia, was appointed

⁴⁵Reynolds. *Records of Christ Church, Poughkeepsie*, p. 1 ff.

⁴⁶Keep. *History of the New York Society Library*, p. 9.

⁴⁷Onderdonk. *Antiquities of the Parish Church of Jamaica*, p. 16.

S. P. G. missionary at Hempstead and "met with a civil and courteous reception from the people".⁴⁸ Queens County, however, was unproductive soil for the Church; "stiff dissenters" Thomas calls them. The Holy Communion had not been administered in Hempstead for above 55 years: "the oldest there could not remember to have seen or heard of its being celebrated". Thomas writes: "the people have lived so long in a disuse of it, I had great difficulties to bring them to a sense of the necessity and obligation of it; but with God's blessing upon my endeavors, I have brought 33 of them into full communion with the Church, and who now live very regularly, tho at the first time of administration of it, I could persuade but 3 to receive". He further reports that within 18 months he had baptized above 160, "many of which were grown persons".⁴⁹

On December 13, 1702, George Keith writes in his *Journal*: "I preached at Staten Island in the Town House on Titus II, 11-12". The population of the Island was one-third English and two-thirds French and Dutch. In 1704 the Rev. Eneas Mackenzie⁵⁰ was appointed S. P. G. missionary and for seven years preached in the French Church. In 1711 a stone church was erected at a cost of £700, together with a parsonage to which was added a glebe of 60 acres.

During these years the Church was enlarging her borders in the city itself. In 1749 St. George's Chapel, Beekman Street, the first of the chapels of Trinity parish, was opened for divine service. It subsequently became an independent parish.⁵¹ In 1763 work was commenced on a second chapel of Trinity parish, and on October 30, 1766, St. Paul's Chapel was opened. It is now the oldest church building of any kind in the city.⁵²

Shortly after Peter Stuyvesant became Director-General of New Netherland he began to purchase land in what is now the general neighborhood of Third Avenue and Tenth Street; then very far removed from the city. It was known as the Bouwerie. For the accommodation of his family and his negro slaves he built thereon a small chapel, services being conducted on Sunday evenings by Dominie Henry Selyns, the Dutch minister from Breuckelen (Brooklyn). After he ceased to be governor and visiting Holland he returned to his farm where he died in 1672, and was buried within the chapel. In later years his descend-

⁴⁸Moore. *History of St. George's Church, Hempstead*, p. 30.

⁴⁹Thomas. *Letter to the S. P. G.* in 1709.

⁵⁰Eneas Mackenzie, a Scotchman, was born about 1765 and was ordained by the bishop of London. He was chaplain to the earl of Cromartie 1700-1705.

⁵¹Anstice. *History of St. George's Church in the City of New York*, p. 23f.

⁵²Berrian. *Historical Sketch of Trinity Church*, pp. 135-6.

ants joined the English Church, two of his grandsons becoming members of the vestry of Trinity Parish. After the War of the Revolution Petrus Stuyvesant gave twelve city lots on which eventually the present St. Mark's Church in the Bowery was built and consecrated in 1799.⁵³

Such, in outline, is the story of the Church of England in the province of New York.

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⁵³Memorial of St. Mark's Church in the Bowery, p. 106, ff.

ST. JAMES' CHURCH, LANCASTER, PENNSYLVANIA,
1744-1944

*By H. M. J. Klein, Ph. D., Litt. D.**

IN the early years of the eighteenth century the Rev. Robert Weyman was sent as a missionary to "Penn's Woods" by the Society for the Propagation of the Gospel. In the words of an old record, "several families of Welsh, known by the name of ancient Britains, did transport themselves from Wales and settled in the township of Radnor in the County of Chester, where they erected a place of worship, where they had divine service according to the doctrine and discipline of the Episcopal Church of England, of which Church they were all zealous members, and had for their minister the Rev. Robert Weyman."

The territory later known as Lancaster County was a part of Chester County until 1729. The Rev. Robert Weyman, the first pastor of St. David's, Radnor, made missionary journeys westward into the region later known as Lancaster County.

In 1728 the Rev. Richard Backhouse was appointed missionary at Chester, Pennsylvania, and reported to the Society for the Propagation of the Gospel that he had visited the people of Conestoga, seventy miles back in the country from Philadelphia, "near the place where Mr. Weyman used to go." Out of these missionary visits sprang three Church of England congregations which formed the Lancaster circuit, St. John's Episcopal Church of Pequea, the Bangor Church at Churchtown, and St. James' of Lancaster.

Lancaster Townstead, laid out in 1730 by the Hamilton family, became a borough through a charter granted on May 1, 1742, by King George II. The first chief burgess was Thomas Cookson, who had recently come from England. The clerk of the burgesses was George Sanderson. These two officials of the borough were active in the early organization of St. James' Church.

James Hamilton gave three lots to St. James' Parish upon which to erect a church and plan a churchyard. During the early summer of 1744, a great Indian conference was held in Lancaster Borough. Witham

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Marshe, secretary of the Maryland commissioners, says in his *Journal*, "a clergyman of the Church of England sometimes officiates in the Court House, there being no church here built by those of that persuasion."

The organization of St. James' Parish took place three months after the close of the Indian treaty conference, at which the chaplain of the Maryland commissioners, the Rev. Thomas Craddock, clergyman of the Church of England, had frequently conducted services in the court house in Penn Square, according to the ritual of the Established Church.

The Rev. Richard Locke arrived in Lancaster in the autumn of 1744, met the churchmen of the community, and on Wednesday, October 3, 1744, a congregation of the Church of England was formally organized.

Fortunately, the earliest records of St. James' Parish of Lancaster are still in existence. From them we learn the interesting story of the founding of St. James'. The first entry in the record follows:

"October 3, 1744. The Rev. Richard Locke accidentally coming into this our Borough of Lancaster a little before ye Date hereof, we agreed to give him what Encouragement we could for his Residence amongst us. And tho' destitute of any Sett Place of Worship for performing ye Divine Service of ye Church of England, and its members here but very few; yet in order to keep and maintain ye polity or Government of ye Church we have met this day for chusing of Church Wardens and Vestrymen when ye following persons were unanimously chosen."

Thomas Cookson, Esq., the first chief burgess of Lancaster, was also first church warden of St. James' Parish. The Rev. Richard Locke continued to conduct services in the court house for five years and then returned to England.

In 1751 the Rev. George Craig arrived in America. A letter signed by thirty-seven churchmen in Lancaster was sent to him, inviting him to settle among them. He visited Lancaster as an itinerant missionary on June 25, 1751, and as a result, the church members met in the court house and opened a subscription for finishing the church. Governor Hamilton headed the list with a subscription of ten pounds. The church was finished during the rectorship of the Rev. Mr. Craig, but he got into serious difficulties with the vestry before the end of his work in Lancaster.

Probably the most interesting figure in the history of St. James'

Parish was the Rev. Thomas Barton, who served as rector of the church for nearly twenty years. A full biography of him is being published in the "Pennsylvania Lives" series of the University of Pennsylvania Press this winter. Many photostat letters of Mr. Barton's are in the possession of the Historical Society of Lancaster, obtained from the archives of the S. P. G. by Mr. William Worner a few years ago. Before coming to Lancaster, he had accepted a commission as chaplain in the French and Indian War, acting under General Forbes' personal appointment. After the Forbes expedition had accomplished its purpose, Mr. Barton returned home in 1759, and became rector of St. James' Church at Lancaster, and missionary for the congregations of Pequea and Caernarvon.

In the journals of the Society for the Propagation of the Gospel, the following action, dated June 16, 1758, is noted:

"Agreed to recommend Mr. Barton to ye Society to be appointed to ye itinerant mission in Lancaster county vacant by ye removal of Mr. Craig to ye mission of Chester in Pennsylvania."

On December 21, 1759, he wrote to the secretary of the Society for the Propagation of the Gospel:

"A few weeks ago I removed my family to Lancaster. I found the mission in great confusion occasioned by some unhappy disputes which long subsisted between the Gentleman I have the honor to succeed and the people. I have baptized since I entered upon this Mission 44 infants. The number of communicants are about 50."

The many letters by Mr. Barton to the Society for the Propagation of the Gospel during his ministry in Lancaster furnish a detailed description of social and religious conditions in Penn's Province from 1760 to 1781. During this period Mr. Barton was widely recognized as a personage of considerable importance. He attended the first convention held by the Church of England in the province of Pennsylvania. He prepared congratulatory addresses to the archbishop of Canterbury, to the lord bishop of London and to the proprietaries of the province. He became a member of the American Philosophical Society on March 8, 1768, and later contributed articles to its proceedings. His sermon delivered after Braddock's defeat was printed by Benjamin Franklin, while his "Family Prayer Book" printed at the famous Ephrata Cloister press is a rare Americana, a perfect copy being in the Huntington Library at Pasadena, California, one of three in existence.

The labors of Mr. Barton in St. James' Parish were uniformly successful. He was able and conscientious and was held in the highest esteem. But with the approach of the American Revolution, the situation in which he found himself became serious because he felt and declared that he was willing to do everything in his power except "to take his ordination vows lightly by renouncing allegiance to his native country." His letters during this period are pathetic, if not tragic, as he discusses "the melancholy situation in this country." He remained at his post of duty until near the close of 1777, when he removed to New York which was then in the hands of the British. His oldest son became an officer in the Revolutionary army, and upon the organization of the Federal Constitutional Government was nominated by President George Washington as a judge of the western territory.

Meanwhile the doors of St. James' Church were locked until the signing of the final treaty of peace in 1783. Then a new rector, the Rev. Joseph Hutchins, came to the parish. He was a man of superior education and during his residence in Lancaster he served as professor of English language and literature in the newly founded Franklin College.

Among the early ministrations of Bishop William White was the ordination of the Rev. Elisha Rigg on December 21, 1788. Mr. Rigg married Jane Atlee of Lancaster in 1790, and during the following year became rector of St. James' Church. While in Lancaster, in addition to his duties as rector, he kept a school and opened the female seminary.

The Rev. Joseph Clarkson, who had served as rector of the old Swedes' Church in Wilmington, Delaware, from 1791 to 1799, became rector of St. James' on July 8, 1799, and remained in charge until his death in 1830. His field of labor embraced, besides the city congregation, two other churches in Lancaster County. He was an unusually faithful pastor and did a great deal of work of a civic nature in the community. Mr. Clarkson was ordained deacon at Bishop White's first ordination, held upon his return from England as bishop, in old Christ Church, Philadelphia.* He was first secretary of the House of Bishops, and took an active part in the adaptation of the Book of Common Prayer to American use.

Lancaster was the capital of Pennsylvania from 1799 to 1812 and the state legislature met in the city during that period. The memorial service after the death of George Washington was held in St. James' Church, and was attended by Governor Thomas McKean and the members of the state assembly and the state senate.

*May 28, 1787.

After a time it was thought to be advisable to engage a co-rector, so as to have two pastors for the three congregations. In 1820 the Rev. William Augustus Muhlenberg was called to this office and remained for six years. He was admitted to the priesthood by Bishop White at the age of twenty-four, and then accompanied the bishop to Lancaster to assist in the consecration of a new church building erected by St. James' Church. His sermon on that occasion was so well received that he was invited to become co-rector. He set to work with all the ardor and energy of a young man prepared to infuse new life into a parish. He established a Sunday School and started the movement for the construction of a school house which was quickly filled with children. He helped to introduce the Lancasterian system of education and obtained the passage of a bill in the legislature making the city of Lancaster the second public school district of the state. When General LaFayette visited the Lancasterian school in 1825, the address of welcome was delivered by a ten-year-old boy John Barrett Kerfoot, who in manhood became the first bishop of the diocese of Pittsburgh, and president of Trinity College.

In his classic history of American hymnody, Henry Wilder Foote refers to the fact that the Rev. William Augustus Muhlenberg, while a young associate rector of St. James' Church, Lancaster, in 1823, published his own collection of Christian hymns, entitled

"Church Poetry: being portions of the Psalms in verse, and Hymns suited to the festivals and fasts and various occasions of the Church."

Mr. Foote says that this book "stimulated the General Convention to appoint a Committee of which Muhlenberg was a member, to prepare a Hymn Book for the Church." Later the Convention approved a collection of 212 hymns prepared by Muhlenberg and Onderdonk which was published under the title:

"Hymns of the Protestant Episcopal Church in the United States of America."

Muhlenberg himself contributed several hymns to this collection. "He held services in Harrisburg, which grew into what is now St. Stephen's Cathedral. His tragic personal sorrow, arising from his determination to hold an evening service, is recorded in Anne Ayres' biography."

Following the resignation of Mr. Muhlenberg in 1826, St. James' congregation elected as its co-rector the Rev. Levi Silliman Ives, who remained less than a year. After leaving Lancaster, Mr. Ives was elected assistant minister in the parish of Christ Church in the city of New York. Later he became bishop of the diocese of North Carolina.

The Rev. Samuel Bowman came to St. James' Church as co-rector with Dr. Joseph Clarkson in 1827. After the death of Dr. Clarkson in 1830, Dr. Bowman became sole rector of the parish. Dr. Bowman did much for the Episcopal Church in Lancaster City. He was directly responsible for the founding of St. John's Parish, Lancaster, the pioneer free church in the diocese. He was instrumental in incorporating St. James' Orphan Asylum in 1838. He established the Bishop Bowman Home for the Aged in 1857. It was under his administration and rectorship also that the Yeates Institute for Boys was founded in 1857. During his ministry of more than thirty years, he was recognized as a leader in the community of Lancaster. In 1858 he was elected assistant bishop of Pennsylvania, continuing his rectorship of the parish, and having episcopal jurisdiction over the western part of the state. The life of Bishop Bowman came to a sudden and tragic end on August 3, 1861. He was killed by a landslide in Western Pennsylvania while on his way to meet an appointment in Butler County.

During the period of the Civil War, St. James' Parish had as its rector an interesting and able scholar by the name of the Rev. Jacob Isidor Mombert. He was widely recognized for erudition and literary production. "The Dictionary of American Biography" devotes considerable space to a portrayal of his career in Europe and America. He had been ordained a deacon of the Anglican Church in the Chapel Royal, Whitehall, London, by Dr. Tait, later archbishop of Canterbury. Dean Stanley was one of the examiners. He was ordained to the priesthood by Bishop Mountain in Quebec, Canada, and served until 1859 as an assistant in Trinity Church, Quebec. He was co-rector, then rector of St. James' Church, Lancaster, from 1859 to 1869. During the Civil War he supported the Union. Jointly with Phillips Brooks he ministered to the wounded upon the field of Gettysburg. He organized the Patriotic Daughters of Lancaster and helped to form a volunteer corps of nurses for home and hospital duty. In addition to this, he wrote extensively on topics relating to general and ecclesiastical history. After leaving Lancaster in 1869, he established an American school at Dresden, Germany. He spent his last years in literary work in Paterson, New Jersey, where he died in 1913.

The Rev. Edward Shippen Watson became rector of St. James' Church in 1869 at the age of forty-three and remained until 1877. He was the great-grandson of Edward Shippen, former chief justice of Pennsylvania. Dr. Watson had a fine aesthetic sense. He was thoroughly acquainted because of his early travels in Europe, with the churches and cathedrals of the Old World. During his rectorate in Lancaster, he enlarged and beautified St. James' Church. It was through his efforts that the east end of the church building was extended and a handsome chancel was added to the structure.

Unfortunately the remodeling of the church building was immediately followed by the panic of 1873 which had a disastrous effect upon business interests in Pennsylvania and brought financial difficulties to many institutions. St. James', however, weathered the storm, although it meant several years of anxiety and hard work for Dr. Watson, who gave ill health as the reason for his resignation in 1877. He was later called to the Church of the Redeemer, Bryn Mawr, the church then being located at Haverford, Pennsylvania. Dr. Watson died in 1920 at the age of ninety-four, being at the time the oldest clergyman of the Episcopal Church in the diocese. Much of the beauty of St. James' Church is due to his good taste.

The Rev. Cyrus Frederick Knight, D. D., D. C. L., became rector of St. James' in 1877, and remained until his elevation to the office of bishop of Milwaukee in 1889. He was a man of charming personality and entered widely into the work of the Episcopal Church in America. Extensive architectural improvements were made in St. James' Church during his service as rector. The west end of the building was extended; the galleries were removed; an open roof of hard wood was added, the tower erected, and the building as a whole was made an excellent illustration of the early Lombardic style. The minutes of the vestry record that the parish now had "a substantial and most beautiful Church building, worthy of the venerable and historic Parish of St. James"—a most fitting place for the worship of God, comfortable, dignified and effective." The vested choir of men and boys dates from his time.

On January 13, 1890, the Rev. Percy J. Robottom was elected rector of St. James'. He was deeply interested in the improvement of the music of the Church. The outstanding event in the rectorate of Mr. Robottom was the celebration of the 150th Anniversary of the founding of St. James'. On the Sunday following the celebration, Bishop Nelson S. Rulison consecrated the anniversary gift of Mrs. Annie Lewis Wiley which was described in the public press as "the

most costly and beautiful Eucharistic Chalice in America." This golden cup was enriched with the rare jewels of the donor. After a service of ten years, Mr. Robottom presented his resignation to take effect on Easter Sunday, 1900.

The Rev. Walter Russell Breed came to St. James' Church from Quincy, Massachusetts, in the year 1900. His rectorate covered a period of seven years during which a new parish house was built. Those who knew Dr. Breed still comment on his wonderful powers of expression, his dignified and impressive conduct of the Church service. After he left St. James' he entered upon a very successful rectorate in St. Paul's Episcopal Church, of Cleveland Heights, Ohio.

The Rev. Clifford Gray Twombly came to Lancaster from New England in 1907 and served as rector of St. James' Church with rare ability and courage until his retirement in 1939. His ministry in St. James' covered a whole generation. That generation marked a decided change in the nature of the work of the Christian Church and her ministry. Dr. Twombly brought with him certain convictions which soon began to fructify. He believed in social action and in the determining influence of environment for good or evil. He had the spirit of a prophet and became a militant leader in the life of the community. On November 23, 1911, he organized the Lancaster Law and Order Society, an organization which is still in existence. In his efforts at civic betterment, he was assisted by prominent business and professional men and women of the community. In the face of opposition, both within and outside of the parish, he bravely faced the forces of evil in the community and fought a good fight against moral evils. The result is that, "today, Lancaster is a decent place in which to live. Church work is easier. Childhood and youth are safer. Parents can have the assurance that their children will be spared contact with some of the more flagrant moral evils of our day."

No prophet of God ever had a smooth road to travel. Dr. Twombly's sermon February 16, 1913, on "A Living Wage", when published, was resented by some of the leaders of his parish. A few years later a resolution passed the vestry, not without dissent, to the effect that the vestry was "opposed to any action of the rector tending to involve the Church in labor union agitation or partisan politics." But the support that Dr. Twombly received from the community was so strong and influential that he continued throughout his whole ministry in Lancaster with a fine courage to speak the truth as he saw it. He had both a prophet's vision and a prophet's courage, and became a true leader of hundreds of forward looking young men who rejoiced to see a

minister of the Church Militant in action, fighting on the side of the angels.

Under Dr. Twombly's direction, St. James' Parish grew in numbers and in influence. The interior of the edifice was made more beautiful by the addition of priceless memorial windows, many memorial tablets, and an enriched chancel.

Upon Dr. Twombly's resignation in 1939 the vestry placed on its minutes the following tribute:

"Dr. Twombly brought to St. James' a fine and forceful personality, a scholarly mind, an unflinching courage in upholding the right, and a faith in God that never faltered."

For three years after his retirement from St. James', Dr. Twombly lived in New England and conducted the services in the outdoor chapel on Chocorua Island in Squam Lake. His sudden death on December 29, 1942, brought home to all who knew him a full realization of the usefulness, beauty and courage of this man of God.

For the third time the vestry of St. James' turned to New England and to a graduate of the Episcopal Theological School in Cambridge for their rector. On September 18, 1939, the Rev. Robert C. Batchelder began his work as the rector of the parish. He is highly appreciative of the historic legacy of St. James' Church and is making extensive preparations for the fitting celebration of the bi-centennial anniversary of the founding of St. James' Church.

For two hundred years countless men and women of distinction and influence in the life of the Church, the community and the nation have worshipped within the walls of old St. James' Church. The list of church wardens and vestrymen from the days of Thomas Cookson is in itself impressive. Ten names of St. James' Church members who served in the American Revolution are inscribed on a bronze tablet on the exterior of the south wall of the Church. The tablet records the following names,

"George Ross, Signer of The Declaration of Independence;
Major General Edward Hand, Friend and Companion in arms
of General George Washington;
Edward Shippen, Chairman of the Committee of Correspondence;
Judge William Augustus Atlee, Chairman of the Committee
of Public Safety;
Colonel Matthias Slough,
Major John Light,

Lieutenant Wilder Bevins,
Officers in the War;
Judge Jasper Yeates,
Robert Coleman,
Captain Stephen Chambers,

"Three of the six Lancaster Delegates to the State Convention which ratified the Constitution of the United States."

The many memorial tablets on the walls of this old church serve to make the interior of St. James' a shrine to the worshipper, and a center of antiquarian and genealogical interest to the casual visitor.

The old St. James' churchyard adjoining the Church on Orange Street is of rare historic interest. It dates from the year 1744. The chancel of the present church was built over a portion of the old churchyard and the tombs which covered that space are preserved on the floor of the chancel and the altar. When the church was extended to the line on Duke Street, thus adding twenty feet to the nave, another portion of the churchyard was added to the interior of the church.

Almost five hundred persons were buried in the churchyard. Tombstones are erected to two hundred and sixty. In this God's-acre rest Bishop Samuel Bowman and the Rev. Joseph Clarkson, General Edward Hand, the Hon. Robert Coleman, and his two daughters, the Hon. Jasper Yeates, his wife, Sarah Yeates, and their daughter Catharine, Edward Shippen and his distinguished son, Joseph Shippen, Colonel William Hamilton, the Hon. Wm. Augustus Atlee, Thomas Henry Burrowes. Some of the members buried their slaves there. The Rev. Mr. Clarkson recorded on January 20, 1816, "Voltaire, black boy of Mr. Yeates. In our yard, very improperly." The old churchyard is one of the most attractive spots in the heart of the city of Lancaster.

As we review the rich heritage of history found in St. James' Church, of Lancaster, Pennsylvania, we realize anew that the colonial churches of America are indeed one of the most precious assets of our national life. The work of these churches in the early period of American history was a potent factor in giving to the United States from the beginning the character of a Christian nation. Without a knowledge of these churches whose roots go back into the eighteenth century, we cannot fully understand the founding and development of our national life. An old congregation is a shrine to the faith and deeds of godly forefathers, as well as to the service of God. It not only represents a glorious heritage of the past but it is a constant reminder and inspiration to courage, faith and loyalty for men and women who seek to build up the kingdom of God in the modern world.

INCIDENTS OF TRAVEL DURING BISHOP KEMPER'S FIRST YEARS IN THE WEST

*By John M. Weidman,**

ON the evening of November 13, 1835, a steamer bound down the Ohio River, and about two hours out of Cincinnati, crossed the junction of the Ohio and the Great Miami Rivers. Tempestuous weather of the preceding few days had cleared and in the autumn mildness of the middle American latitudes, the sun hung close to an opening horizon. The reaching of this confluence with the Great Miami signified for Bishop Kemper the arrival at the dividing line "between Ohio and the immense missionary station" to which the Episcopal Church had called him. The land which he saw in his first view was "woody, interesting and inviting."

So began Kemper's first year in the West of the 1830's, and as he has described it on the fly leaf of the first volume of his western diaries.¹ From his and other accounts which have been preserved, it is now possible to recreate many of the scenes of a century ago. Diaries should do one of two things to be useful. One is to explain the actions and characteristics of important people who were contemporaries of the diarist. The other is for a personal record to describe places and institutions. For either result, objectivity in the diary is needed, and in diaries which are used as travel accounts this characteristic is generally the expression of the interest of the writer. Any commentator on the human picture must therefore have an ability to receive impressions in his mind, and then be able to transcribe them. For the student of travels, and of the Old Northwest of the 1830's and 1840's, Bishop Kemper's quality of realizing the place of one man in the vast central valley of the continent heightens the objectivity of his contribution.

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¹The diaries which Bishop Kemper began in 1835 were continued throughout most of his life. The earlier volumes contain a great deal of material which is of general interest; in the latter volumes there is more attention to ecclesiastical affairs. These diaries are the property of the diocese of Milwaukee, and are deposited with the State Historical Society of Wisconsin, Madison, Wisconsin. They may be examined with the permission of the bishop of Milwaukee. The author here wishes to express his appreciation to the present bishop of Milwaukee, Rt. Rev. Benjamin F. P. Ivins, for his kindness in giving the author permission to consult the diaries.

From his daily story one gains the impression of a man who traveled serenely over the vast geographical distances of the American West, fully able to comprehend the force and position of humans in those far reaches. The recorded sense of time and place make the Kemper diaries intensely valuable, and they are in many ways extremely pictorial. The Church is in effect, life, and thus his work for the Church was a description of many things besides ecclesiastical affairs.

During the first year in the West, in the fall of 1835 Kemper made journeys on the lower Ohio, on the Wabash into the interior of Indiana, and to St. Louis and the Illinois towns on the Mississippi. The entries of the diaries note the natural features of the land he passed through, the methods and accommodations of travel, the life of the towns, the various types of people, and his work as a churchman in this region of new human occupation.

Soon after Bishop Kemper arrived in the Great Valley the impact of the migrations of 1836-1839 converted the towns and countryside into the settled status of a post-frontier. But in 1835 settlement and occupation on the lower Ohio and middle Mississippi had been slow, though continuous, since the end of the second war with Britain. The missionary could still find enough of the pioneer element to provide him with towns, farms, and people for his work. He was confronted with the need for laying plans and for making solutions of the problems of the Church in a new country. Kemper often bemoaned the lateness of the arrival of the Episcopal efforts in Indiana, Illinois, and Missouri, and occasionally spoke enviously of the Methodist and Presbyterian successes which were due to a prior arrival. The Ohio and Mississippi valleys, however, were places of surging, new, and raw growth, and the results of Kemper's labours belie the fear that he had arrived too late in the West. It was a fertile field for all human effort—and it was a land which a resident of the older east did find entirely new and strange.

The flat and low country which Kemper passed through was sometimes broken by hills and bluffs which rested along the banks of the Ohio River. To boat bound muscles, and eyes unaccustomed to the swamps which stretched almost endlessly below Louisville, a steep bluff to climb was a challenge. At a boat landing Kemper "with others . . . ran up a high bluff perhaps 150 feet high and obtained . . . spring water from the woodman's hut." Below Paducah, Kentucky, he found the "banks low, covered with wood and overflowed," and a "precipitous hill" near a stopping place for wood for the steam engines of the boat,

was "attempted, but in vain." From time to time there was an eager noting of Indian mounds, and once a great deal of interest in the building of a railway inclined plane, an early method of conquering hills.

More often than notes concerning upland features are found descriptions of the floods of the lower Ohio and its tributary streams. Early in December of 1835 Kemper wrote that the river banks from the mouth of the Tennessee River to the junction of the Ohio and the Mississippi were overflowed. This was a distance of about fifty miles from Paducah to Cairo. From Paducah northward to Kaskaskia there was seventy-five miles of wilderness across which there was only a semblance of a road. Of this he wrote: "What mud, and woods and creeks to wade thro!" The effects of encircling swamps, poor drainage, and infected drinking water brought "violent fevers" to Vincennes, which made "it . . . and the surrounding country . . . sickly."

In Marion County, Missouri, travel and existence were imperiled by the similar hardships of uncontrolled stream waters. Marion City, a mushroom town no longer on modern maps, struggled for its life between land promoters on one side and the rampaging Mississippi on the other. In March, 1836, the town was about five feet above water during a comparatively dry period, but "it is said is overflowed at least once in 3 yrs. about 10 feet—it extends back to the bluffs four miles, but between it and the bluffs there is a wide slew, which a one will always be the cause of much sickness." By the end of March the incipient metropolis had been inundated and had emerged again from the waters until it was about two feet above the floods. Reminiscent of the activities of the ubiquitous frontier land agent was the experience of "one man seeking for his lot" who "put a stick down 15 feet without touching bottom." A Mr. Clark, fleeing from a series of riots induced by attacks and reprisals between pro-slavery and abolitionist groups in Palmyra, about six miles from Marion City, reported that "crossing from Palmyra to M[arion City]. had to cross a creek in a canoe—walk over a wet prairie up to his knees in water—then the slough was crossed in a wagon which floated." This slough had been the cause of a man drowning not long before Kemper first came to the town.

These valleys of flats and water, however, could hold beauty. The bluffs upon which Quincy, Illinois, and Terre Haute, Indiana, were built were admired by Kemper. From each of these towns the prairie sloped outward, and provided settings for the dwellings which crowned the rising ground. There is a particularly vivid and beautiful description of a prairie which Kemper saw en route from Evansville, Indiana, to Vincennes. It is typical of a number of passages which illustrate the

objectivity which Kemper maintained toward his surroundings. During the first part of the above mentioned journey a broken bridge over a small creek "swamped" the stage for more than an hour, while it was bogged in mud. Shortly after that accident, he wrote: "Saw some Indian mounds and then passed by and over a large prairie. The sun was just setting and the atmosphere was clear. The Horizon was apparently boundless as if we were on an ocean, and the view was beautiful." The size, height, and straightness of the trees caught the interest of the traveler, as did the infrequent cultivated fields of this fairly well settled region. Fields of one hundred and sixty acres of corn were welcome sights in the frontier wilderness, replacing in the eye of the journeying bishop the usual vistas of low, wooded river banks, broken only by the periodic clearings of woodcutters who supplied the passing steamboats.

Many of the travelers of this period complain a great deal of the hardships of frontier travel. In Kemper's accounts there is a lack of the usual contemporary disapproval; one feels that he accepted the difficult means of going from place to place as immaterial to the great end which he had in view. There was perhaps a sense of peace and accomplishment in his troublesome journeyings which stemmed from the intense interest which he had in the missionary field and the labour to which the Church had directed him. The spiritual challenge of the Great American Valley in the Thirties was great enough to spur any but the most abysmal religious sycophant. One cannot say that he cared nothing for some of the world's comforts, or that he passed jouncing days of stage coach life in ethereal resignation. The bishop could, and did, assert his dislike of fireless tavern rooms, hard beds, and poor food. Compared to the continual depreciations and agonized criticisms of his contemporary wayfarers, however, one gains the impression that Kemper's meagre fault findings were only in passing.

There were no railroads in the new country during Kemper's first years in the West. They were in the beginning a most treacherous form of travel, and the missionary undoubtedly would have asserted his dislike of flying wood sparks, spread rails, train wrecks, and burning coaches. The steamboat was still the quickest, easiest, and most useful method of transportation in 1835. Thankfully the periods of leisure aboard them provided Kemper with an opportunity of making most complete entries in his diaries.² Steamboats could be used only to reach

²Keeping the diaries up to date was often a task for Kemper. One finds occasional resolutions and statements in which he promises himself to end his procrastination in this respect.

the cities on the larger rivers. To visit the towns in the interior of Indiana, Illinois and Missouri stage lines, carriages, and riding on horse-back were used. Occasionally a skiff or rowboat was pressed into service by the bishop, always anxious to go on to new fields, and intolerant of delays in his visitations. If there were no other means, a knapsack was packed and short journeys were made on foot.

Many irritating delays were caused by the presence of ice in the rivers. On the lower Ohio and the adjacent Mississippi ice was not always present during the winter months. Since there was no way of knowing where ice might be found on a journey, the custom of the steamboat captains seems to have been to start trips without any information as to the channel ahead. The voyage was then continued as long as clear passages could be found. A sudden change to colder weather en route often sent the boat back to its point of departure. Each passenger felt that his own progress was imperative, and long and vociferous arguments ensued with the boat captain when he would attempt to impede the journey by retracing his steps.

Arriving at Smithport, Kentucky, at the mouth of the Cumberland River, the captain of Kemper's boat "took fright" at the sight of several vessels which had been injured by ice, reported to be eight and ten inches thick in the Mississippi. The prospect of a return of the boat to Evansville and Louisville developed a "battle among the passengers." The plans of many of the travelers were changed on their re-arrival at Paducah. Two men who had been bound for St. Louis set out instead for Alabama and New Orleans. There was a further insult to the feelings of the boat's patrons when the captain demanded extra money for the return trip to Evansville, although full fares of ten dollars had been paid to St. Louis. Poetic justice was dealt out to "Mr. Fischer who was rather particular about it" and "has to pay 1.60 extra." Kemper underlined that he did not understand this extra collection, but he could "say nothing because the captain will not take from us one cent."

At another time the boat on which Kemper was riding fared much better in the ice of the Mississippi. Heavy new fenders were applied to the bow, ice-broken buckets of the paddle wheel were replaced, and taking the lead in a procession of vessels it served as an ice breaker until the other ships were outdistanced. Ice, if not absolutely stopping a journey, was an impediment.

Mist and fog, at times, reduced the speed of the steamboats. Running aground was a common experience. Passengers faced other dangers, such as might be experienced in the case of the "James which

was wrecked . . . by a drunken pilot." Kemper at one time saw the results of rivalry between river pilots. The *Portsmouth*, "owing to the madness or carelessness of the pilots," and "an old quarrel" rammed and sank the *Lady Franklin* one cold December morning. Kemper wrote of this "dreadful news" that the *Lady Franklin* had "sunk in the course of a few minutes and 16 if not 19 of the passengers were drowned!" The upper structure of the vessel was above water, and the cabin passengers "nearly naked as they sprang out of their beds" were saved. One Dutch family emigrating to the West was entirely destroyed except for a small boy, "and of another" family of passengers "all but an old man" were drowned. The ramming *Portsmouth* gave some provisions to the survivors, but soon after the accident left "the passengers of the *Lady Franklin* on shore, half naked, standing around fires."

River journeying, however, was not all a story of slow progress. Runs of one hundred and forty to one hundred and sixty miles in four hours were made. One boat, made light by a cargo of several hundred barrels and casks consigned to Alton, Illinois, bounced, rocked, and skittered across the water. Of a particularly fast down river trip, Kemper wrote: "The boat goes on very steadily, only stopping for wood, and not always that, for twice to-day we have taken a boat loaded with wood alongside and pursued our way until we had emptied her." The food on the river boats must not have been exceptionally bad, for Kemper makes few complaints of it; and he could and did rebel often when poor and unpalatable meals were served to him in the crude taverns at which he stayed.

Arrangements for sleeping were not always good. On the bishop's journey to the General Convention he wrote: "By means of a 25 got two clean sheets." Likewise, cabin mates did not invariably please Kemper. He avoided sharing staterooms, although once he was glad enough to take passage on a very full boat even though "I am told I must sleep on a table." A cabin shared with a Colonel Seth Talbot brought the bishop into contact with a typical set of river characters and pastimes. Talbot and several men, "One said to be a Col: Hardy of the Army took from me impolitely i. e. they came with candles, cards on to the table where I was reading, took hold of it and said they would have it to play cards on." At this juncture, the disgruntled Kemper determined to spend the night sitting up, hoping they would arrive in Louisville before bedtime. He was disappointed in an early arrival and returned to the card playing stateroom where "with reluctance went to bed—there was no pillow, and the sheets were not clean."

Low water during the summer months caused stoppages and difficulties in navigation. In June of 1836, when going up the Ohio from Louisville to Pittsburgh, the steamboat *Washington* ran aground several times. Rock formation in the river bed smashed the rudder. It being made of wood, repairs were made on the spot, and they were "detained an hour or two." Kemper wrote of the prospects for continuing the trip: "The river is falling rapidly . . . and the capt appears to think he shall do well if he gets as far as Wheeling. Then we *may*, by a small boat get up to P[ittsburgh].—but perhaps and I fear not, before Sunday. God's will be done!" He was forced to deboard at Wheeling and go overland from there to Philadelphia. This journey was Kemper's first back to the east, and is one of the few examples that show impatience with the means of travel.

In the use of stages, Kemper usually had three considerations present. One had to be concerned with the state of the roads; whether a seat could be procured in the carriage; and one was forced to be careful about the degree of sobriety of the driver of the stage. The road from Evansville to Vincennes, in 1835, was particularly bad. A group attempted an overland journey from Vincennes to St. Louis "in a common wagon with four horses." Kemper wrote of this adventure that "I am afraid they will be shaken to pieces." He was able to confirm his fears of the roads of southern Indiana when he went several days later in a "stage filled with six and two outside passengers." They "passed over a great deal of bad road," were bogged in the mud for over an hour, and made a fifty-five mile trip in twelve hours.

There seems to have been some travel at night. A trip from Vincennes to Terre Haute, about sixty miles apart, began, as did the return, at half past two in the morning. On this journey "the latter part of the road was very good—but during the day . . . some terrific jolts." Arrived at a relay station, all the replacements of horses to be used from that point had broken loose and run away, and the stage was slowed by using the tired original horses. Harness lines were broken, and in the midst of a "dense woods" a stop was made for repairs. Going from Hannibal, Missouri, to Palmyra in the same state, a promised seat in a carriage did not materialize. Kemper made the journey over bad roads on horseback, carrying the child of a traveling companion. The "distance 12 long miles . . . through woods."

Only extreme patience could rationalize the winter condition of the roads. Seeking to go from central Illinois to Terre Haute, Kemper was told he "could not go in any way . . . no stages and the roads very bad." He "submitted without a sigh" and laid plans to go a much

farther distance via St. Louis and the Ohio. In June the roads in southern Indiana were "impassable" and the rivers were used for travel, even though that involved waiting for the uncertain arrival of some packet boat.

The companions of stage travel were interesting to the bishop. Stories of the travelers' activities were exchanged, and many of the details of these accounts were noted minutely in the diaries. Kemper disapproved of some of the characters; other personalities, naturally, impressed him a great deal. Taciturnity and insolence in a fellow traveler was unwelcome in a new land where human cooperation and the common struggle were paramount. From many of the travelers he learned of Episcopalians who lived isolated from the Church in Indiana and Illinois. He had no other way of finding some communicants.³ The possibility of establishing a mission or parish in any of the new communities was uppermost in the bishop's mind, and from these companions he received information concerning the size of towns, the status of religion in individual settlements, and names of leading persons and members who could help in founding an Episcopal center.

Equanimity seems to have been preserved in one instance when a drunken driver upset Kemper's hack near St. Louis, when the bishop was hurrying to catch an up-river boat. Likewise there was no severe condemnation of the activities of a young fellow passenger who "probably under the effects of wine drank the night before, soon after we started, said bowing to us, 'Gentlemen, excuse me I wish to scream,' and then gave a violent yell." At other times Kemper's censure of too much drinking was quick and curt.

All of these trials, however, were to Kemper only a part of life in a new country. It was apparent to him that existence in the West was much different from life in the East. Special qualities were needed. He wrote of some persons who were "not fitted to the west," and he attempted to measure possible clergymen for the Great Valley, with its new environment, in terms of their adaptability to a burgeoning land. Kemper himself complained little of the imperfections of a raw country. If there were lapses among the people of what he thought was decency, his disapproval is found in the diaries. If the gaps in comforts, the bad roads, the early risings of a traveler, the lack of fresh meat, or drafty sleeping rooms indicated only that this valley was but a new field for American and Christian civilization, he was quite unconcerned and unruffled. As he said, the tiresome journeys and hardships became only "very long miles."

³Kemper also used another method of finding "lost" communicants in the new country. The subscription lists of subscribers to various church magazines were consulted from time to time.

A REGISTRY OF ORDINATIONS
by
BISHOP SEABURY AND BISHOP JARVIS
OF CONNECTICUT

With Introduction and Notes by William A. Beardsley

THE volume containing the record of these ordinations came into the possession of the registrar of the diocese of Connecticut about 1882, and in the journal for that year were printed in full as a matter of historical interest. "Registry" is the term employed by Bishop Seabury.

It has been thought that now after a lapse of more than sixty years, this record may still have a certain historical interest, and may well be made available, through HISTORICAL MAGAZINE, to those who may not readily be able to consult this journal of 1882. And furthermore, the preparation of it will furnish an opportunity to check over these records with Bishop Burgess' (1809-1866) *List of Persons Admitted to the Order of Deacons in the Protestant Episcopal Church*, commonly called Burgess' *List of Deacons*.

His pamphlet, consisting of sixty-four pages, was published in 1874, and is now catalogued as *very scarce*. A word or two about that pamphlet will not be out of place at this point. A *Note* at the end of it by the Rev. William I. Bartlett of Massachusetts, says:—

"There were probably but very few persons living twenty years since who could have compiled such a 'List' as that prepared by the late Bishop Burgess, and which forms the staple of this book. It was only by unwearied labor, the exercise of no little tact, and a large expenditure of money on the part of the deceased Prelate that he drew from a variety of sources the information which he has digested into a volume. Such universal love and respect were felt for him, that doubtless he succeeded in collecting material for his work when most others would have failed. If the compilation of a 'List of Persons Ordained Deacons in the P. E. Church' had been left to the present day, it would be next to impossible to find any individual who could successfully execute such a work.

*Dr. Beardsley is rector emeritus of St. Thomas' Church, New Haven, Connecticut, and historiographer of the diocese of Connecticut. *Editor's Note.*

The book now issued is intended to present an exact reprint of the MS. which was left by Bishop Burgess, with certain suggestions for slight alterations in a few places, and many additions."

Anyone who has had occasion to use this *List* in his researches will certainly be most grateful to the bishop, and on the theory that we are never quite satisfied, will wish that he might have carried out his intention to give the date of death in each case, and, whether or not it was his intention, to give the date of ordination to the priesthood, and the bishop ordaining.

Bishop Seabury ordained forty-nine candidates to the diaconate. Of these he advanced to the priesthood all except the following:—

DAVID BELDEN (1764-1832), Yale 1785: Apparently never advanced to the priesthood. After serving a year or two in the ministry, he retired to his farm in Wilton, Connecticut, where he remained until his death, March 2nd, 1832.

DANIEL BARBER (1756-1834), entered Roman priesthood in 1818.

REUBEN GARLICK (about 1742-809).¹

CHARLES SEABURY (1770-1844), ordained priest by Bishop Provoost, July 17th, 1796.

WILLIAM GREEN (1771-1801), ordained priest probably by Bishop Claggett.²

CALEB CHILD. Never ordained priest. Deposed June 2nd, 1802.³

MANOAH SMITH MILES (1766-1830), Yale 1791. Ordained priest by Bishop Provoost, July 31st, 1796.

Comparing the *List* of Bishop Burgess with the original record of Bishop Seabury, only the following minor errors appear:—

	Seabury	Burgess
Walker Maury	July 2, 1786	June 2, 1786
William Skelly	July 2, 1786	June 2, 1786
Philo Perry	September 21, 1786	September 22, 1786
David Belden	September 21, 1786	September 22, 1786
Tilley Brunson	September 21, 1786	September 22, 1786
Reuben Ives	September 21, 1786	September 22, 1786
Daniel Burhans	June 5, 1793	July 5, 1793
Charles Seabury	June 5, 1793	July 5, 1793

After the entry of Ambrose Hull, Bishop Seabury inserts the *Note*, that the "Ordinations of Mr. Foot and Dr. Nisbett ought to have pre-

¹Sketch of him in *Journal Centennial Convention of Vermont*, p. 287.

²See *The Archives of the General Convention, Hobart Correspondence*, Vol. III, p. 423.

³*Records of Convocation, Diocese of Connecticut*, p. 58.

ceded that of Mr. Hull". Apparently, in his desire to give the correct order, he neglects to enter the right date of Hull's ordination. It can't be October 12th, 1788, but sometime after October 22nd. The date of his ordination is, therefore, not known. It occurred sometime between October 22nd, 1788, and June 7th, 1789, when he was ordained priest.

This matter of the order of names raises an interesting point. If, as seems altogether probable, Bishop Burgess had before him Bishop Seabury's "Registry", why did he not follow his order of names? In other words what prompted him to change the order, and not make a straight copy? We do not know.

Of those four men ordained on August 3rd, 1785, by Bishop Seabury, there has been some speculation in days gone by as to which was the first to be ordained. The tradition in Connecticut has been that it was Philo Shelton, a tradition handed down by the older men, confirmed to some extent by the statement in the obituary notice of his widow, who died in 1838, that he was the first clergyman ordained by the first American bishop. But that is not conclusive. It may not mean anything more than that he was in that first group ordained. The Rev. Dr. E. E. Beardsley, the historian of the Church in Connecticut, is quite certain, in his own mind, that he was ordained first, but his only authority is tradition.

But aside from all tradition and recollections of older men, is not the bishop's own record significant? Why did he enter the names in that order? They are not alphabetically arranged, nor by age. It would seem as if the obvious explanation were that he entered them in the order in which they were ordained. Colin Ferguson was a guest, so to speak, coming from Maryland, and the bishop may have thought to show him the courtesy of ordaining him first. It is quite conceivable that Bishop Seabury would do that sort of thing. But it is not a momentous question, just one of those things the inquisitive mind loves to play with.

When Bishop Seabury died (February 25, 1796), 161 persons had been ordained deacon in the American Episcopal Church, according to Burgess' *List of Deacons*. Of these 161 Seabury had ordained in the eleven years of his episcopate 49 deacons, or 30.4 per cent of the total. He had ordained in that same period 44 to the priesthood, making a total of 93 ordinations of deacons and priests at his hands. Fifty-one different persons, ordained either deacon or priest or both by Bishop Seabury, are in this list.

Perhaps the most significant of Bishop Seabury's ordinations was his last—that of Alexander Viets Griswold (1766-1843) to the priest-

hood, who became the bishop of the Eastern Diocese (1811-1843) and one of the outstanding episcopal leaders in the revival of the Church which became increasingly visible after 1811.

THE REGISTRY OF BISHOP JARVIS

We now come to the Registry of Bishop Jarvis. He ordained thirty-three candidates to the diaconate. Of these he advanced to the priesthood all except the following:—

BETHEL JUDD (1776-1858), Yale 1797. Ordained priest by Bishop Moore of New York, November 22, 1801.

EZRA BRADLEY (1776-1853), Yale 1797. Deposed 1804.

JOHN CALLAGHAN [CALLAHAN] (—1800). Probably never advanced to the priesthood.

JAMES KILBOURN (1770-1850). Apparently never advanced to the priesthood. Engaged in secular work. Left the ministry in 1821.

JOSEPH PERRY (1778-1829). He is listed in the Connecticut Journal for 1866 as having been ordained priest by Bishop Jarvis in New Haven, December 13, 1802. The Bishop's record does not show this.

BARZILLAI BUCKLEY [Bulkley] (1780-1820). Ordained priest by Bishop Moore of New York, January 6, 1807.

NATHANIEL HUSE (1782-1864). Ordained priest by Bishop Griswold, September 3, 1813.

STEPHEN JEWETT (1783-1861). Ordained priest by Bishop Hobart, October 5, 1813.

ORIN CLARK (1788-1838). Ordained priest by Bishop Hobart in 1813.

BIRDSEY G. NOBLE (1791-1848), Yale 1810. Ordained priest by Bishop Griswold, May 5, 1815.

Comparing the *List* of Bishop Burgess with the original record of Bishop Jarvis, only the following minor errors appear:—

	Jarvis	Burgess
Samuel Griswold	November 27, 1803	November 7, 1803
Russel Wheeler	June 9, 1805	June 6, 1805
Barzillai Buckley	June 9, 1805	June 6, 1805
John Blackburn	June 9, 1805	June 6, 1805
Virgil H. Barber	June 9, 1805	June 6, 1805
Roger Searl	June 9, 1805	June 6, 1805
Salmon Wheaton	September 16, 1807	September 1, 1807
Benjamin Benham	September 16, 1807	September 1, 1807
David Baldwin	September 16, 1807	September 1, 1807

Even as Bishop Seabury was careful about the order of names, so was Bishop Jarvis, for after the name of Galen Hicks he inserts:—

"Note, the following registry of the Ordination of the Rev'd Abraham Bronson, Priest, ought to have preceded that of the Rev'd Mr. Hicks."

Now from this comparison of the *List* of Bishop Burgess with the records of Bishop Seabury and Bishop Jarvis, it is clear that Bishop Burgess did a very painstaking bit of work, for, after all, the discrepancies pointed out are inconsequential. Of course this is only a small segment of his great task, and while mistakes are known to exist elsewhere, if the number of them is no larger in proportion, and no more serious in character, the real value of his work is beyond question. There is, no doubt, room for a revision of the whole *List*, with such additions as he himself had in mind, but it is not an easy task. Ordinations to the priesthood in the earlier days are quite elusive, and dates of death are not always readily obtained. These are as varied as the sources from which they are gathered. A false date seems to have the secret of eternal life.

The *Register* itself is a leather-bound book, eight by twelve inches. In Bishop Seabury's Registry the name of every ordinand is underscored. That is not the case in the record of Bishop Jarvis. Down the margin of both records, opposite each paragraph, are the names of the men mentioned in that paragraph. As there is no index this is a great help in locating a name.

Both bishops were good penmen, though Bishop Seabury excelled, and, generally speaking, the pages of his record have a somewhat neater appearance. In the Jarvis record every paragraph is separated by a line. In the opening paragraph Bishop Seabury says that "every page is signed with our own hand", and in both Registers that is the case.

BISHOP SEABURY'S OWN RECORD

A REGISTRY OF ORDINATIONS BY THE BISHOP OF CONNECTICUT

Samuel Seabury, S. T. P. Oxon., elected Bishop of Connecticut by the Episcopal clergy of that State, was consecrated at Aberdeen in Scotland, on the 14th of November, 1784, by the Right Reverend Robert Kilgour, Bishop of Aberdeen, *Primus*; The Right Reverend Arthur Petrie, Bishop of Ross and Murray; and the Right Reverend John Skinner, Bp. Coadjutor.

In the Name of the Holy and undivided Trinity, Father, Son, and Holy Ghost; Amen. The following is a true Record of Ordinations performed by Us, the Bishop of Connecticut; every page of which is signed with our own hand.

Samuel Connect.

[1785]

At an Ordination held in Christs Church in the City of Middleton on the third day of August, 1785.

Colin Ferguson, A. M., } Recommended by Dr. Wm. Smith, Rev'd
of Washington College, } Messrs. John McPherson, Wm. Thompson and
Maryland. } others.

Henry Van Dyke, A. M. }
Ashbel Baldwin, A. M. } Recommended by the Clergy of Connect.
Philo Shelton, A. M. }
were admitted *Deacons.* }

At an Ordination in the same Church, Aug. 7th, 1785,

Thomas Fitch Oliver of Providence } Recom by Rev'd Messrs. Parker, Bass,
was admitted *Deacon*, and } Badger and Fisher.
Colin Ferguson Priest. }

At an Ordination held in Trinity Church in the City of New Haven, on the 16th of September, 1785.

Samuel Spraggs of Mount Holly, New Jersey, and
Samuel Roe of Burlington, New Jersey; both recommended by The Rev'd Dr. White, Dr. Magaw, and Mr. Blackwell of Philadelphia; and Mr. B. Moore of N. York.

Samuel Armor, late of Washington College, Maryland, recommended by The Rev'd Lawrence Gerelius, Commissary of Swedish Congregations, Wilmington, Delaware; Dr. White, Dr. Magaw, & Dr. Andrews of Philadelphia, were admitted *Deacons.* And

Henry Van Dyke,
Philo Shelton, were ordained *Priests.*
Thomas Fitch Oliver

At an Ordination held in Trinity Church, in New Haven on Sunday, the 18th of September, 1785.

Ashbel Baldwin,
Samuel Spraggs, were ordered *Priests.*
Samuel Roe,
Samuel Armor,

by Samuel Connect.

At an Ordination held in Trinity Church, New Haven, on Sunday, the 16th of October, 1785.

Hatch Dent, recommended by Rev'd T. J. Clagget, Geo.
Goldie, Jno. Stewart.
William Duke, recom. by Rev'd Ed. Gould, T. J. Clagget,
Walt Magawan,
were admitted *Deacons*. } Maryland.

At an Ordination held in Trinity Church in New Haven on St. Luke's day,
the 18th of October, 1785,

Hatch Dent,
William Duke, were ordered *Priests*.

At an special Ordination held in St. George's Church in Hempstead, Long
Island, New York, on Nov'r 2d, 1785,

John Lowe of Fredericksburg, Virginia, recommended by The Rev'd Messrs. Robt.
Buchan, Francis Wilson, Rodham Kenner, was admitted *Deacon*. And

At an Ordination in the same Church on Nov'r 3d, 1785, the above named
John Lowe was ordered *Priest*.

At a special Ordination held in St. Paul's Church in Wallingford on the
27th day of November, 1785,

Joseph Pilmore, recommended by The Rev'd Mr. Charles Wesley of London,
the Rev'd Mr. William Stringer of Barnet in England, the Rev'd Mr. John
Bowden of Norwalk, Connect. & Joseph Galloway, Esqr., late of Pennsyl-
vania, was admitted *Deacon*. And

At a special Ordination held in the same Church on the 29th day of No-
vember, 1785, the above named
Joseph Pilmore was ordered *Priest*.

[1786]

At a special Ordination held in Christs Church in Norwich on the fourth day
of January, 1786,

John Wood, A. B., of Trinity College, Dublin, recommended by Rev'd Messrs.
Joseph Gilbanks, Curate of Maryport, Anth. Sharp, Vicar of Dearham,
Richard Mally, Assistant Curate of Maryport, & Thomas Wilson, Curate of
Crosscanonby, all in the diocese of Carlisle, & certified by Edm. Lord Bishop
of Carlisle, was admitted *Deacon*. And

At a special Ordination held in the same Church on the sixth of January,
1786, the above named

John Wood was ordered *Priest*.

At a special Ordination held in Trinity Church in New Port, Rhode Island,
on the 12th of March, 1786,

John Bisset, recommended by the Rev'd Mr. John Bowie, and the Honb. Wm.
Hindman, both of Maryland, was admitted *Deacon*. And

At a special Ordination held on the 15th day of March, 1786, the above named *John Bisset* was ordered *Priest*. N. B.—Mr. Bisset brought ample testimonials of his sober life &c., from Dr. Campbell & Dr. Gerard, Professors of Divinity in the Mareshall (Marischal) & Kings Colleges, Aberdeen.

by Samuel Bp Connect.

At an Ordination held in Christ's Church in Stratford on the 9th day of June, 1786,

Bryan Fairfax, recommended by the Rev'd Messrs. David Griffiths, Alex'r Ballmain, Benj'n Blagrove, John Bracken, Samuel Shields & John Buchanan. And

Abraham Lynsen Clarke, A. B., recommended by the Clergy of Connecticut, were admitted *Deacons*. And

At an Ordination held in the same Church on Trinity Sunday, June 11th, 1786, the above named

Bryan Fairfax was ordered *Priest*.

At a special Ordination held in Trinity Church in New Haven on the second day of July, 1786,

Walker Maury, recommended by the Rev'd Messrs. J. Madison, J. Bracken, Rob. Andrews, Wm. Bland, John Page & J. Blair; all of Maryland.* And

William Skelly, recommended by the Rev'd Mr. J. Bowie, & the Vestry of Broad Creek in Maryland were admitted *Deacons*.

At an Ordination held in the same Church on the third day of July, 1786, the above named

Walker Maury and

William Skelly were ordered *Priests*.

At a special Ordination held in Christ's Church in Guilford on the twenty-sixth day of July, 1786,

Benjamin Lindsay, recommended by the Church Wardens and Vestrymen of the Episcopal Church in New Bern in North Carolina, which Recommendation was supported by the Rev'd Mr. Abraham Beach of New York,—was admitted *Deacon*. And at a special Ordination held in the same Church on the 27th day of July, 1786, the said

Benjamin Lindsay was ordained *Priest*, and Licensed for North Carolina.—Present, Rev'd Messrs. Hubbard, Jarvis & Van Dyke.

At a special Ordination held in Trinity Church, in New Port, Rhode Island, on the twenty-seventh day of August, 1786,

Henry Moscrop, recommended by the Rev'd John Bracken, Visitor, and the Rev'd Samuel Shield, R. Y. H. P. [Rector York Hampton Parish], of the Pres-

*This should be Virginia instead of Maryland. All the persons mentioned in this entry were clergymen or laymen of the diocese of Virginia. *Editor's note*.

bytery of York &c., Virginia; and by the Hon'l Rich'd Henry Lee, was admitted *Deacon*. And

At a special Ordination held in the same Church on the thirtieth day of August, 1786, the said

Henry Moscrop was ordained *Priest*, & Licensed for Virginia. Present at the Ordination the Rev'd Messrs. Moses Badger, James Sayre & T. F. Oliver.

At an Ordination held in Christs Church in Derby on the twenty-first day of September, 1786.

Philo Perry, A. M.

David Belden, A. B.

Tilley Brunson, A. B.

Reuben Ives, A. B.

} Recommended by the Convocation were admitted *Deacons*; and together with Ab'm Lynson Clarke, were on the twenty-second licensed to preach.

by Samuel Bp. Connect.

At an Ordination held in Christs Church in Derby on the twenty-fourth day of September, 1786,

John Cosen Ogden, A. M., recommended by the Convocation, was admitted *Deacon*, and on the 25th was licensed to preach.

At a special Ordination held in Christs Church in Middleton on Sunday the 29th day of October, 1786,

Daniel Barber, recommended by the Rev'd Mr. Veits, late of Symsbury, The Rev'd Mr. Nichols of Arlington in the State of Vermont—the Church Wardens & Vestrymen of Pownal and Sandgate in Vermont, from whom he had his Title, & by others, was, with the approbation of the Rev'd Messrs. Leaming, Mansfield, Hubbard & Jarvis, admitted *Deacon*, being presented by the Rev'd Mr. Jarvis—Letters of Orders, & License to Preach in Vermont bearing date the same day.

[1787]

At an Ordination held in St. John's Church in Stamford on Friday the first day of June, 1787,

Chauncy Prindle, A. M., and

Ambrose Todd, A. B., and

} Recommended by the Convocation.

Bethuel Chittenden, recommended by the Church Wardens of Tinmouth & Castleton in the State of Vermont, & approved of by the Convocation, were admitted *Deacons*. The two former were at that time licensed to preach, and Mr. Chittenden was afterward, viz. the latter end of July, was licensed at Middleton, & his license sent to him by the Rev'd Deacon Reuben Garlick.

At an Ordination held in S. John's Church in Stamford on Trinity Sunday, the third day of June, 1787,

Philo Perry was ordained *Priest* upon a Title from Christs Church, Newtown, and from the Church at Newberry.

At a special Ordination held in Christs Church in Middleton on Sunday, July 29th, 1787,

Reuben Garlick, A. M., recommended by the Wardens and Congregation of the Church in Manchester in Vermont; And by the Rev'd Messrs. Ab'm Jarvis of Middleton, Gideon Bostwick of Great Barrington & James Nichols of Arlington in Vermont, was admitted *Deacon*, & licensed to perform the office of a Deacon, & to preach.

[1788]

At an Ordination held in S. Jameses Church in New London, on the Festival of S. Matthias, Sunday the 24th February, 1788,

Edward Blakslee was ordained *Deacon*, being recommended by the Rev'd Messrs. Leaming, Mansfield & Hubbard, & licensed to preach. And

Reuben Ives, A. B.
Tillotson Brunson, A. M.
Chauncy Prindle, A. M. } Presented by the Rev'd Mr. Jarvis, were ordained
Priests.

Mr. Ives was appointed to the Cure of Cheshire, Mr. Prindle,—Watertown & Northbury, Mr. Bronson, Stafford in Vermont.

by Samuel Bp. Connect.

At a special Ordination held in Trinity Church in Boston, Massachusetts on the 27th day of March, 1788,

John Cosenis Ogden, presented by the Rev'd Mr. Samuel Parker, Rector of said Church, was ordained *Priest*, upon a Title from the Congregation of Queen's Chapel in Portsmouth, New Hampshire, & licensed to perform there the office of a *Priest*.

At a special Ordination held in S. Jameses Church in New London on the Feast of S. Barnabas, June 11th, 1788,

David Foot, A. M., of Dartmouth College, was ordained *Deacon*, being presented by the Rev'd John Tyler, Rector of Christs Church, Norwich Landing, and was licensed to preach, & directed to serve in the Congregations of Hebron & Chatham.

At a special Ordination held in S. Jameses Church in New London on the Eighteenth day of August, 1788,

Adam Boyd, of the State of Georgia, recommended by the Parishioners of S. Pauls Parish, Richmond County in said State—By a number (22) of the Inhabitants of Wilmington, North Carolina—By Alex. Martin Esqr., late Govr. of North Carolina—Brigr. Genl. H. Clark, Majr. Genl. Lach'n McIntosh—Geo. Matthews, Esqr. (in Council) late, & Geo. Handley Esqr. the present Govr. of Georgia, and presented by the Rev'd Mr. Tyler, Rector of Christs Church, Norwich Landing, was ordained *Deacon*: And at another special Ordination held in the same Church on the Nineteenth day of August, 1788, the said

Adam Boyd was ordained *Priest*, and By Samuel Bp Connect. licensed to perform the office of a *Priest* in the State of Georgia, & wherever else he shall be duly called thereto.

At a special Ordination held in Trinity Church in New Haven on Sunday the 12th day of October, 1788,

Ambrose Hull, A. M., recommended by the Convocation held at North Haven, & presented by the Rev'd Mr. Leaming, was ordained *Deacon*, licensed to preach, & appointed to officiate as Deacon at Reading.

Note: The following Registry of the Ordinations of Mr. Foot and Dr. Nisbett ought to have preceded that of Mr. Hull.

At a special Ordination held in Trinity Church in New Haven, on Sunday the 19th of October, 1788,

Samuel Nisbett, M. D., recommended by the Clergy, and presented by the Rev'd Mr. was ordained *Deacon*.

At an Ordination held in St. Johns Church in North Haven on Wednesday the 22d of October, 1788,

David Foot, A. M. and

Samuel Nisbett, M. D. were ordained *Priests*.

by me Samuel Bp Connect.

[1789]

At a special Ordination held in St. Pauls Church in Norwalk on Wednesday the third day of June, 1789,

Mr. Solomon Blakslee, recommended by the Clergy of Connecticut, was ordained *Deacon*, licensed to preach & perform the office of a Deacon in Connecticut, & wherever else he shall be duly called thereto.

At an Ordination held in S. Pauls Church in Norwalk in Connecticut on Trinity Sunday, the 7th day of June, 1789,

Abraham Lynsen Clarke,
Ambrose Todd, and
Ambrose Hull } Were ordained Priests

At a special Ordination held in S. James' Church in New London on Sunday the 13th of December, 1789,

Robert Fowle, A. B., recommended by Dr. Bass of Newbury-Port, Dr. Parker of Boston, The Rev. Mr. T. F. Oliver of Marblehead, Massachusetts, And by the Rev. Mr. J. C. Ogden of Portsmouth, New Hampshire, was ordained *Deacon*, licensed to preach, and, at the desire of the Congregation of New Holderness in New Hampshire, appointed to officiate to them.

[1790]

At a special Ordination held in the meeting house at Litchfield on Wednesday the second of June, 1790,

Truman Marsh, (ordained Deacon by Bp. White of Pennsylvania) was, by the recommendation of the Clergy, ordained *Priest*.

At a special Ordination held in St. Michaels Church in Litchfield on Sunday the 6th of June, 1790,

David Perry was, upon the recommendation of the Clergy, ordained *Deacon* & licensed to preach.

At an ordination in Christs Church in Newtown on the third of October, 1790, Sunday,

William Ogilvie (ordained Deacon by the Right Rev'd Bp. Provost of New York) was ordained *Priest*, for Norwalk.

At an Ordination in St. James' Church in New London on the 28th of November, 1790, Sunday,

Joseph Warren, Recommended by Dr. Parker, & Mr. Montague of Boston, & the Congregation at Cambridge in Massachusetts, was ordained *Deacon* & licensed to preach.

[1791]

At an Ordination held in St. Johns Church, Portsmouth, New Hampshire, on St. Peters day, June 29th, 1791,

Mr. Robert Fowle, presented by the Rev'd Dr. Bass of Newbury Port, was ordained *Priest*, for Holderness in New Hampshire.

At an Ordination held in Christs Church, Westbury, on Sunday the 9th of October, 1791,

Seth Hart, presented by the Rev'd Chauncy Prindle, was ordained *Deacon*, licensed to preach, and directed to officiate at Waterbury.

At an Ordination held in St. John's Church, Statfield, on Sunday, the 16th of October, 1791.

David Perry presented by the Rev. Mr. Philo Shelton, was ordained *Priest*, for Reading, Danbury, and Ridgefield.

by me Samuel Bp Con.

[1792]

At an Ordination held in Trinity Church, New Haven, on the tenth of June, 1792, being the first Sunday after Trinity,

Russel Catling and

David Butler were ordained *Deacons*, having been recommended by the Convocation, and presented by the Rev. Dr. Hubbard, the former to officiate at Arlington in the State of Vermont, from whence he had his title; the latter at North Guilford, Guilford, and Killingworth. They were both licensed to preach.

At a special Ordination held in St. Paul's Chapel in New York, by the permission of Bp. Provost,

Joseph Warren, presented by the Rev'd Mr. Uzal Ogden, was ordained *Priest*.

This Ordination was held, Sepr. 18, 1792. Present, Dr. Jarvis and the Rev'd Mr. Bowden, of Connecticut; Dr. Moore and the Rev'd Mr. Rich. Moore, of New York.

At an Ordination held in St. Paul's Church in Huntington in Connecticut, on the fourteenth of October, 1792, being Sunday,

Seth Hart, presented by the Rev'd Mr. Abm. L. Clarke, was ordained *Priest*, & appointed to the cure of the Church in Waterbury.

[1793]

At an Ordination held in Christs Church, in Middleton, on the 5th day of June, 1793,

Daniel Burhans and

Charles Seabury, presented by the Rev'd Dr. Jarvis, were on the recommendation of the Clergy, ordained *Deacons*. And at another Ordination held in the same church on Sunday, the 9th of June,

Solomon Blakslee,

Edward Blakslee,

Russel Catling, and

David Butler,

Were on the recommendation of the Clergy, presented by the Rev'd Dr. Jarvis, and were ordained *Priests*.

Solomon Blakslee was appointed to the Cure of East Haddam and Pettypaug, *Edward Blakslee*, to the Cure of Woodbridge for one-half his time, the other half as assistant to the Rev'd Dr. Mansfield at Derby,

Russel Catling went to Arlington in Vermont, and

David Butler was appointed to the Cure of North Guilford, Guilford, and Killingworth.

At an Ordination held in Trinity Church, New Port [Rhode Island], on Sunday, the 28th day of July, 1793,

John Usher of Bristol, recommended by the Convention of Rhode Island, and presented by the Rev. Mr. Smith, was ordained *Deacon*.

And at an Ordination held in Kings Ch'ch, Providence, on the 31st day of July, 1793,

John Usher, presented by the Rev. Mr. Clarke, was ordained *Priest*. Mr. Usher was appointed to be an itinerant Clergyman in Rhode Island, & to have his residence at Bristol.

By me Samuel Bp Connect. and Rh. Island.

At an Ordination held in St. James' Church, in New London, on St. Lukes day, October, the 18th, 1793,

William Green, presented by the Rev'd Mr. John Tyler, of Norwich Landing, was ordained *Deacon*. Mr. Green was ordained on my own personal knowledge of him, and on the recommendation of the Rev'd Dr. Bela Hubbard of New Haven. Mr. Green was licensed to preach, & purposes to go into Maryland.

[1794]

At an Ordination held in Trinity Church, in New Haven, on Whitsunday, June the 8th, 1794,

Daniel Burhans, presented by the Rev'd Dr. Bela Hubbard, was, on the recommendation of the Clergy of Connecticut ordained *Priest*.

At an Ordination held in St. James' Church in New London on Sunday, the 29th of June, being St. Peters day,

Bethuel Chittenden, recommended by the State Convention of Vermont, & presented by the Rev'd Mr. Solomon Blakslee of East Haddam, was ordained *Priest* for Shelburn, Vermont.

[1795]

At an Ordination held in Christs Church in Stratford, on the seventh day of June, 1795, being the first Sunday after Trinity,

Caleb Child,

Alexander Veits Griswold, and

Manoah Smith Miles, recommended by the Clergy of Connecticut in Convocation, and presented by the Rev'd Mr. Ashbel Baldwin, the Rector of the Church, were ordained *Deacons*. They were all licensed to preach. Mr. Child is to officiate at Great Barrington, in Massachusetts. Mr. Griswold was directed to officiate at Cambridge (alias Bristol), Harrington and Northfield. Mr. Miles at Branford, Guilford and Cohabit.

At an Ordination held in St. Matthews Church, in Plymouth, formerly Cambridge, in Connecticut, on Wednesday, the twenty-first day of October, 1795, being the day of the Consecration of that Church,

Alexander Veits Griswold was on the recommendation of the Clergy of Connecticut in Convocation assembled, and presented by the Revd., ordained *Priest*, and appointed Rector of that Church, of Harrington, and Northfield.

by us Samuel Bp Connect. and Rho. Isl.

[Bishop Seabury, born November 30, 1729, died on February 25, 1796, aged 66, in the twelfth year of his episcopate. *Editor's note.*]

BISHOP JARVIS' OWN RECORD

REGISTRY OF ORDINATIONS

[For the convenience of the student the names of Bishop Jarvis' ordinates, and the office to which each was ordained, are *italicized*, although they are not thus designated in the original Registry.]

ABRAHAM JARVIS, D. D., elected Bishop of Connecticut, by the episcopal Clergy of the State, was consecrated in Trinity Church in the City of New Haven, State of Connecticut, on the Festival of St. Luke, the eighteenth of October, in the year of our Lord One thousand seven hundred and ninety-seven, By the right reverend William White, Bishop of Pensilvania, *presiding Bishop*; and the right Reverend Samuel Provoost, Bishop of New York; and the right reverend Edward Bass, Bishop of Massachusetts.

[1798]

At a special Ordination held in St. John's Church, in Stratfield, on the twenty-eighth day of June, 1798, *Calvin White*, on my own personal knowledge of him, and also being recommended by the Rector, assistant Minister, and vestry of the Church in Newark, and by the Rev'd Mr. Croes and Col. Sam'l Ogden, of the State of New Jersey; and by the Standing Committee of the State of Connecticut; was presented by the Rev'd Mr. Shelton, and ordained *Deacon*. He was licensed to preach.

At a special Ordination held in St. Peter's Church in Cheshire on Sunday, the thirtieth day of September, 1798, *Bethel Judd* and *Ezra Bradley*, recommended, the former, by the clergy in convocation, the latter, by the standing committee, and presented by the Rev'd Dr. Bowden, were ordained *Deacons*. Mr. Judd was licensed to preach. Mr. Bradley was referred to the Bishop of Massachusetts for a license to preach in a church belonging to his diocese.

[1799]

At a special ordination held in Christ's Church in Middletown, on Sunday, the twentieth day of January, in the year of our Lord one thousand seven hundred and ninety-nine, *Amos Pardee* recommended by the standing committee of the church in the state of Vermont, and the Wardens and Vestrymen of the church in the Towns of Paulet and Wells in that state; and presented by the Rev'd Dr. Bowden, was ordained *Priest*.

At a special Ordination held in St. John's Church in Stratfield on Wednesday the fifth of June, 1799, *John Callaghan & Evan Rogers*, the former recommended by the Bp. of South Carolina & by other Testimonials from Charles Town, accompanied with the Bishop's Letter dimissory; the latter recommended by the standing committee in connecticut, were ordained *Deacons* & licensed to preach.

At a special ordination held in St. Peter's Church, in Cheshire on Sunday, the first day of December, in the year of our Lord one thousand seven hundred & ninety-nine, *Calvin White*, recommended by the standing committee & presented by the Rev'd Mr. Hubbard, was ordained *Priest*.

By us ABRAHAM Bp of CONNECTICUT.

At an Ordination held in St. Peter's Church, Cheshire, on christmas day, 1799, *Abraham Brunson*, assistant instructor in the Academy, recommended by Dr. Bowden, the principal of the Academy, & the Rev'd Mr. Ives, Rector of the church in Cheshire; the standing committee expressed their concurrence, & gave their reason for not transmitting a Testimonial in form, that they had not received the previous certificate required by the cannon; upon this virtual, tho' not formal Testimonial it was judged best to proceed; and the said *Abraham Brunson* was accordingly presented by the Rev'd Dr. Bowden and ordained *Deacon* & licensed to preach.

[1800]

At an Ordination held in St. Peter's Church, Cheshire, on Trinity Sunday, June eighth, eighteen hundred, *Jasper Davis Jones* and *Gamaliel Thatcher* were ordained *Deacons*, examined and presented by the Rev'd Dr. Bowden, Mr. Jones assistant instructor in the Academy, recommended by the Clergy of Connecticut in convocation. Mr. Thatcher recommended by the same, and ordain'd at the request of the right Rev'd Dr. Bass, Bp. of Massachusetts, as he was to officiate at Lanesborough and exhibited a Title from the Church in that Town. Both were licensed to preach.

At a special Ordination held in St. James's Church, New London, on Thursday, Oct'r 16, 1800, *Evan Rogers*, presented by the Rev'd Charles Seabury, was, on the recommendation of the Clergy then present in convocation, ordained *Priest*.

[1801]

At an Ordination held in St. Peter's Church, Cheshire, on Sunday, Jan'y 18th, 1801, *Nathan B. Burgess*, presented by the Rev'd Dr. Bowden, was, on recommendation of the standing committee, ordained *Deacon* and licensed to preach.

At an Ordination held in Trinity Church, New Town, on Wednesday, the 3d day of June, 1801, *Gamaliel Thatcher* presented by the Rev'd Daniel Burhans; on the recommendation of the Clergy at that time met in convention, was ordained *Priest*.

[1802]

At an Ordination held in St. Peter's Church, Cheshire, on Sunday, the 24th day of January, 1802, with advice and consent according to the cannon 2d of 1801, and being recommended by the standing committee of Connecticut; *James Kilburn*, presented by the Rev'd John Bowden, was admitted *Deacon*, and licensed to preach.

At an Ordination held in St. Peter's Church, Cheshire, on Tuesday, the 13th of April, 1802, *Nathan B. Burgess*, recommended by the standing committee, and presented by the Rev'd Reuben Ives, was ordained *Priest*.

ABRAHAM Bp of CONNECTICUT.

At an ordination held in St. Peter's Church, Cheshire, on Wednesday, the 14th day of April, 1802, *Clement Meriam*, recommended by the standing committee, and presented by the Rev'd Reuben Ives, was ordained *Deacon*.

At an Ordination held in St. Peter's Church, Cheshire, on Wednesday, the 19th of May, 1802, *Jasper Davis Jones*, recommended by the standing committee, and presented by the Rev'd Reuben Ives, was ordained *Priest*.

At an Ordination held in (———) Church, Huntington, on Wednesday, the 2d day of June, 1802, *Henry Whitlock*, recommended by the Clergy then met in convention, and presented by the Rev'd Mr. Todd, Rector of the church, was ordained *Priest*.

At an Ordination held in Trinity church, New Haven, on Tuesday, the 19th of Oct'r, 1802, *Joseph Perry*, recommended by the standing committee, & presented by the Rev'd Daniel Burhans, was ordained *Deacon*.

[1803]

At a special Ordination held in Trinity Church, New Haven, on Sunday, the 25th day of September, 1803, *Galen Hicks*, A. M., of the commonwealth of Massachusetts, recommended by the standing committee of convention of the church in the state aforesaid, and presented by the Rev'd Mr. Hubbard, Rector of Trinity Church, was ordained *Priest*.

Note, the following registry of the Ordination of the Rev'd *Abraham Brunson*, Priest, ought to have preceded that of the Rev'd Mr. Hicks.

At an Ordination held in St. James Church in Danbury, on Wednesday, the first day of June, in the year of our Lord, 1803, the day of the annual State convention, *Abraham Brunson*, recommended by the Clergy of Connecticut in convention, & presented by the Rev'd David Butler, was ordained *Priest*.

At an Ordination held in St. Peter's Church in Cheshire, on Sunday, the twenty-seventh day of November, in the year of our Lord, one thousand eight hundred and three, *Samuel Griswold*, recommended by the Clergy of Connecticut, in convocation and the standing committee, agreeable to the 5th cannon of

1789, having their full belief and expectation that he will be received and Settled as a pastor, by some one of the vacant Churches in this State, and being presented by the Rev'd Reuben Ives, Rector of the said Church was ordained *Deacon*.

[1804]

At an ordination held in Trinity Church, New Haven, on Sunday, the seventh day of October, in the year of our Lord, one thousand eight hundred and four, *Asa Cornwall*, recommended by the standing committee, and presented by the Rev'd Bela Hubbard, D. D., was ordained *Deacon*.

[1805]

At an ordination held in Christ's Church in Middletown, on Thursday, the sixth of June, 1805, Rev'd *Samuel Griswold, Clement Meriam & Timothy Hilliard*, entitled and recommended according to the Cannons of the church, and presented by the Rev'd Dr. Hubbard, were ordained *Priests*.

ABRAHAM Bp. of CONNECTICUT.

On Sunday, the ninth of June, 1805, being Trinity Sunday in the same church, being duly recommended according to the cannons of the church, and presented by the Rev. Mr. Meriam, Messrs. *Russel Wheeler, Barsillai Buckley, John Blackburn, Virgil H. Barber, Roger Searl*, were ordained *Deacons*.

At an ordination held in Trinity Church, New Haven, on advent Sunday, the first day of December, 1805, *John Ward*, recommended by the standing committee, and presented by the Rev'd Dr. Hubbard, was ordained *Deacon*.

[1806]

At an ordination held in Trinity Church, New Haven, on Sunday, the eighth day of June, 1806, *John Lynn Blackburne*, and *Roger Searl* were ordered *Priests*. The former recommended by the Rev'd Alexander Viets Griswold and the Rev'd Theodore Dehon, & the Wardens & Vestry of St. John's Church, Providence, State of Rhode Island, who have elected him their Rector, and by the standing committee of Connecticut; which committee also recommended the latter.

At an ordination held in Trinity Church, New Town, on Sunday, Oct'r 12, 1806, *Elijah G. Plum*, recommended by the standing committee, and presented by the Rev'd Mr. Burhans, was ordained *Deacon* and licensed to preach.

[1807]

At an ordination held in Christ's church, Watertown, on Thursday, June 4th, 1807, *Russel Wheeler*, recommended by the Standing Committee, & presented by the Rev'd Mr. Shelton, was ordained *Priest*, & inducted Rector of Christ's church in Watertown on the same day.

At an ordination held in St. John's church, Bridgeport on Wednesday the sixteenth, being the first ember day in September, 1807, *Salmon Wheaton, Ben-*

Jamin Benham, and *David Baldwin*, recommended by the standing committee, and presented by the Rev'd Mr. Shelton, were ordained *Deacons*. At the unanimous recommendation and request of all the standing committee, the knowledge of the Latin language, in respect of Mr. Benham, was dispensed with. The above named Deacons were licensed to preach.

At a publick ordination held in St. John's church, Bridgeport on Sunday, the 20th of September, 1807, *Asa Cornwall* and *Virgil H. Barber*, recommended by the Standing committee, and presented by the Rev. Mr. Shelton, were ordained *Priests*.

At an ordination held in St. James's church, New London, on Sunday the eleventh day of October, 1807, *John Ward*, recommended by the Wardens & Vestry of Trinity Church, Newport, and the Standing committee of convention of the State of Rhode Island, and presented by the Rev'd Charles Seabury, Rector of the said St. James's church was ordained *Priest*.

[1808]

At an ordination held in Christ's church in Norwalk on Wednesday the thirty-first day of August, 1808, *Elijah G. Plum* and *Benjamin Benham*, Recommended by the standing committee of convention in the State of Connecticut, and presented by the Rev'd Mr. Whitlock, were promoted to the order of *Priests*.

ABRAHAM Bp of CONNECTICUT.

At an ordination held in Christ's Church, Norwalk, on Sunday, the fourth day of September, 1808, *Salmon Wheaton* recommended by the standing committee of the convention in the State of Connecticut and presented by the Rev. Mr. Whitlock was promoted to the order of *Priests*.

At a publick ordination held in Trinity church Newhaven on Sunday, the 18th of December, 1808, *Joseph Davis Welton* and *Sturgis Gilbert*, recommended by the standing Committee, and presented by the Rev'd Mr. Shelton, were ordained *Deacons*. Mr. Sturgis Gilbert was licensed to preach in the Towns of Salisbury, Sharon, Kent & Canaan. Mr. Welton was licensed to preach in St. Peter's church, Plymouth, and the church in the parish of Northfield.

[1809]

At an ordination held in Christ's church Guilford on Sunday the thirtieth day of April, one thousand eight hundred and nine, *David Baldwin*, Deacon, was promoted to the order of *Priests*. Presbyters present, Dr. Mansfield, Dr. Hubbard, and the Rev'd Mr. Bronson. He was recommended by the Clergy, and presented by the Rev'd Dr. Richard Mansfield.

[1810]

At a publick ordination, held in Trinity Church, New Haven, on Sunday, March 18, 1810, *Samuel Farmar Jarvis*, and *Daniel McDonald*, were ordained *Deacons*; They were recommended by the standing committee of Connecticut, and

presented by the Reverend Tillotson Bronson principal of the episcopal Academy. They were licensed to preach.

At a private ordination held in Trinity Church, New Haven, on Friday the 13th day of April, 1810, *Nathaniel Huse* was ordained *Deacon*. He was recommended by the standing committee; at the joint request of the committee and a number of other Clergymen, he was ordained at the above mentioned time, and presented by the Rev'd Mr. Shelton, Rector of the Church in Bridgport; said Huse was licensed to preach at Warehouse point East Windsor.

At a publick ordination held in Trinity Church, New Haven on Sunday, December 23d, 1810, *Sturgis Gilbert* and *Joseph D. Welton*, were promoted to the order of *Priests*. Presbyters present, the Rev'd Dr. Mansfield, Dr. Hubbard and Rev'd Mr. Bronson. They were presented by the Rev'd Dr. Mansfield.

[1811]

At a special Ordination, held in Trinity Church, New Haven, on Friday, April 5, 1811, *Samuel Farmar Jarvis*, was promoted to the order of *Priests*. Recommended by the standing Committee, and the Presbyters present were the Rev'd Philo Shelton, Rev'd Ashbel Baldwin, and the Rev'd Henry Whitlock. He was presented by the Rev'd Mr. Shelton.

At a special ordination held in Trinity Church, New Haven, on Sunday, June 23, 1811, *Frederick Holcombe* was admitted to the order of *Deacons*. Recommended by the standing committee, and presented by the Rev'd Dr. Hubbard. Mr. Holcombe was licensed to preach.

ABRAHAM Bp of CONNECTICUT.

At a special ordination held in Trinity church, New Haven, on Sunday, Sep'r 15, 1811, *Stephen Jewett* was ordained *Deacon*, he was presented by the Rev'd Tillotson Bronson. Mr. Jewett was admitted to orders without the Testimonials required by the 12th Canon, for the following reasons. Mr. Jewett had contracted with the members of the church in the Town of Paulet, State of Vermont, to become their minister. A valuable parcel of Land, belonging to the church in that Town was in danger of being lost; an action in law was then pending for trial before the circuit court, which was to sit early in the ensuing October; the Judge of the state had given his opinion that a Clergyman who should be minister of that church, & holding possession of the land according to the Statute of the State must be present at the court. Information of these particulars came to Mr. Jewett at the Academy in Connecticut so near the time of the Session of the court, as rendered it impracticable to obtain testimonials in proper form, or to go for ordination to Bristol in the state of Rhode Island, where the Bishop resides, whose diocese includes the church and lands in question. Under these imperious circumstances, the Bishop of Connecticut, judged it expedient and justifiable to deviate from the rules provided for general use, and to ordain Mr. Jewett, as above recorded.

At a special ordination held in Trinity Church, New Haven, on Sunday the 27th of October, 1811, *Orin Clarke* was ordained *Deacon*, was duly recommended, and presented by the Rev'd Mr. Whitlock.

[1812]

At a special Ordination held in Christ Church, Hartford on Tuesday, the second day of June, one thousand eight hundred and twelve, *Birdsey G. Noble*, A. B., having been duly recommended, was ordained *Deacon*, and presented by the Rev'd Mr. Burhans.

At a special ordination held in St. James's church, Danbury, on Monday, the thirty-first day of Aug's, 1812, the Rev'd *Reuben Hubbard* was ordained *Priest*. Presented by the Rev'd Mr. Burnhans.

At a public Ordination held in Trinity church, New Haven, on Sunday, December the twentieth, in the year of our Lord, one thousand eight hundred & twelve, *Daniel McDonald*, and *Frederick Holcombe*, were ordained *Priests*. They were regularly recommended, and presented by the Rev'd Mr. Bronson.

[Bishop Jarvis, born May 5, 1739, died on May 13, 1813, aged 74, in the sixteenth year of his episcopate. *Editor's note.*]

APPENDIX I

ALPHABETICAL LIST OF BISHOP SEABURY'S ORDINEES

NAMES AND DATES OF BIRTH & DEATH	Number in Burgess' <i>List of Deacons</i>	DATES OF ORDINATION	
		As Deacon	As Priest
ARMOR, SAMUEL	6	September 16, 1785	September 18, 1785
BALDWIN, ASHBEL (March 7, 1757-Feb. 8, 1846) Yale, 1776	1	August 3, 1785	September 18, 1785
BARBER, DANIEL (Oct. 2, 1756-1834) Hon. M. A. Dartmouth, 1801	26	October 29, 1786	No record. [Deposed, 1818.]
BELDEN, DAVID (1764-March, 1832) Yale, 1785	21	September 21, ¹ 1786	Never priested.
BISSET, JOHN (c. 1762-c. 1810)	14	March 12, 1786	March 15, 1786
BLAKESLEE, EDWARD (June 27, 1766-July 15, 1797)	52	February 24, 1788	June 9, 1793
BLAKESLEE, SOLOMON (Nov. 9, 1762-April 10, 1835) Yale, 1785	76	June 3, 1789	June 9, 1793
BOYD, ADAM (Nov. 25, 1738-March 7, 1803)	65	August 18, 1788	August 19, 1788
BRUNSON [BRONSON], TILLEY [TILLOTSON] (Jan'y 8, 1762-Sept. 6, 1826) Yale, 1786	22	September 21, ² 1786	February 24, 1788
BURHANS, DANIEL (July 7, 1763-Dec. 30, 1853)	121	June 5, ³ 1793	June 8, 1794
BUTLER, DAVID (1763-July 11, 1842) Washington (Trinity), D. D., 1832.	110	June 10, 1792	June 9, 1793
CATLING [CATLIN], RUSSEL	111	June 10, 1792	June 9, 1793 [Deposed between 1814 and 1817.]
CHILD, CALEB	152	June 7, 1795	Never priested. [Deposed 1801.]
CHITTENDEN, BETHUEL (c. 1738-c. 1809)	29	June 1, 1787	June 29, 1794
CLARKE, ABRAHAM LYNSEN (d. 1811) Yale, 1785.	17	June 9, 1786	June 7, 1789

¹Burgess has "Sept. 22."

²Burgess has "Sept. 22." "Tillotson Bronson" was his correct name.

³Burgess has "July 5th."

DENT, HATCH (c. 1757-1800)	9	October 16, 1785	October 18, 1785
DUKE, WILLIAM (Sept. 15, 1757-1840)	10	October 16, 1785	October 18, 1785
FAIRFAX, BRYAN (b. 1737-August 7, 1802) He became 8th Lord Fairfax of Folston in Yorkshire in 1793, and returned to Eng- land.	18	June 9, 1786	June 11, 1786
FERGUSON, COLIN (Dec. 8, 1751-March 10, 1806) Washington College (Md.), D. D.	2	August 3, 1785	August 7, 1785
FOOT [FOOTE], DAVID [DANIEL] ⁴ (Oct. 5, 1760-August 1, 1793) Dartmouth, 1788.	61	June 11, 1788	October 22, 1788
FOWLE, ROBERT (Aug. 31, 1766-Oct. 12, 1847) Harvard, 1786	88	December 13, 1789	June 29, 1791
GARLICK, REUBEN (c. 1742-1809)	42	July 29, 1787	Never priested.
GREEN, WILLIAM (1771-December 26, 1801) Dartmouth, 1791.	127	October 18, 1793	No record. [See <i>Archives of General Conven- tion</i> , Vol. III, p. 423.]
GRISWOLD, ALEXANDER VIETS (April 22, 1766-Feb. 15, 1843)	153	June 7, 1795	October 21, 1795 [Records of Convo- cation have Oc- tober 22, 1795.]
HART, SETH (June 21, 1763-March 14, 1832) Yale, 1784.	104	October 9, 1791	October 14, 1792
HULL, AMBROSE Harvard, 1785.	69	October 12, ⁵ 1788	June 7, 1789 [Left ministry, 1821 (?)]
IVES, REUBEN (Oct. 26, 1762-Oct. 4, 1836) Yale, 1786.	23	September 21, 1786	February 24, 1788
LINDSAY [LINDSLEY], ⁶ BENJAMIN	19	July 26, 1786	July 27, 1786
LOWE, JOHN	11	November 2, 1785	November 3, 1785

⁴Burgess has "David Foote"; New York Convention Journals have it: "Daniel Foote." "David" is correct.

⁵So Bishop Seabury's Registry states, but a note immediately following the entry indicates that the date of October 12 is an error. The only certainty is that Hull was ordered deacon between October 22, 1788, and June 7, 1789. See above: Dr. Beardsley's "Introduction."

⁶Burgess has "Lindsley."

A REGISTRY OF ORDINATIONS

67

MARSH, TRUMAN (Feb. 22, 1768-March 28, 1851) Yale, 1786.	75	[March 8, ⁷ 1789 by Bishop White]	June 2, 1790
MAURY, WALKER (1752-October 11, 1788)	15	July 2, ⁸ 1786	July 3, 1786
MILES, MANOAH SMITH (March 22, 1769-January 31, 1830) Yale, 1791.	154	June 7, 1795	[July 31, 1796, by Bishop Provoost]
MOSCROP, HENRY (d. 1817)	20	August 27, 1786	August 30, 1786
NISBETT, SAMUEL M. D.	70	October 19, 1788	October 22, 1788
OGDEN, JOHN COSENS (d. 1800) Princeton, 1770.	25	September 24, 1786	March 27, 1788
OGILVIE, WILLIAM [GEORGE] ⁹ (Bapt. Sept. 25, 1757-April 3, 1797) King's College, 1774.	41	[July 15, 1787, by Bishop Provoost]	October 3, 1790
OLIVER, THOMAS FITCH (1749-January 25, 1797) Harvard, 1775.	5	August 7, 1785	September 16, 1785
PERRY, DAVID (B. 1747-d. May 8, 1822) Yale, 1772.	95	June 6, 1790	October 16, 1791 [Deposed June 3, 1795, and re- sumed practice of medicine.]
PERRY, PHILO (Dec. 22, 1752-Oct. 26, 1798) Yale, 1777.	24	September 21, ¹⁰ 1786	June 3, 1787
PILMORE, JOSEPH (c. 1734-July 24, 1825)	12	November 27, 1785	November 29, 1785
PRINDLE, CHAUNC[E]Y (July 13, 1753-August 25, 1833) Yale, 1776.	30	June 1, 1787	February 24, 1788
ROE, SAMUEL (d. February 8, 1791)	7	September 16, 1785	September 18, 1785
SEABURY, CHARLES May 20, 1770-Dec. 29, 1844) [Son of Bishop Seabury]	122	June 5, 1793	[July 17, 1796, by Bishop Provoost]
SHELTON, PHILO (May 5, 1754-Feb. 27, 1825) Yale, 1775.	3	August 3, 1785	September 16, 1785

⁷March 8th is the date given by Burgess. Dexter in his *Yale Biographies*, Volume IV, p. 493, gives March 5, 1789. Dexter is probably right.

⁸Burgess has "June 2."

⁹"George" was his right name, not "William." Bolton's *History of the Church in Westchester County* gives his birth date as Oct. 16, 1758, but the researches of his descendant, Samuel Willett Comstock, give the above baptismal date.

¹⁰Burgess has "September 22."

SKELLY, WILLIAM (d. 1797 [?])	16	July 2, ¹¹ 1786	July 3, 1786
SPRAGGS, SAMUEL (1747-Sept. 7, 1794)	8	September 16, 1785	September 18, 1785
TODD, AMBROSE (Dec. 7, 1764-July 25, 1809) Yale, 1786.	31	June 1, 1787	June 7, 1789
USHER, JOHN [II] (1722-July, 1804) Harvard, 1743	125	July 28, 1793 [Received Holy Orders at 71 years of age.]	July 31, 1793
VAN DYKE [VAN DYCK], HENRY (1744-Sept. 17, 1804) King's College, 1761.	4	August 3, 1785	September 16, 1785
WARREN, JOSEPH (d. 1815)	97	November 28, 1790	September 18, 1792
WOOD, JOHN (d. 1817?) Trinity College, Dublin. ¹¹ Burgess has "June 2."	13	January 4, 1786	January 6, 1786

APPENDIX II

ALPHABETICAL LIST OF BISHOP JARVIS' ORDINEES

NAMES AND DATES OF BIRTH & DEATH	Number in Burgess' <i>List of Deacons</i>	DATES OF ORDINATION	
		As Deacon	As Priest
BALDWIN, DAVID (Feb. 4, 1780-August 2, 1862)	249	September 16, ¹ 1807	April 30, 1809
BARBER, VIRGIL HORACE Instructor, Episcopal Acad- emy, 1805-1806.	231	June 9, 1805	September 20, 1807 [Deposed, 1817]
BENHAM, BENJAMIN (July 21, 1773-Oct. 3, 1854) Episcopal Academy, 1806- 1807.	250	September 16, ² 1807	August 31, 1808
BLACKBURN, JOHN LYNN (Went to England, 1807)	232	June 9, ³ 1805	June 8, 1806
BRADLEY [BRADLEE], EZRA (1776-Nov. 11, 1853) Yale, 1797.	181	September 30, 1798	Never priested. [Deposed, 1804.]
BRUNSON [BRONSON], ⁴ ABRAHAM (April 11, 1778-June 12, 1853) Episcopal Academy, 1798- 1800; Columbia, Hon. A. M., 1809.	190	December 25, 1799	June 1, 1803
BUCKLEY [BULKLEY], BARZILLAI (1780-March 29, 1820)	233	June 9, ⁵ 1805	[January 6, 1807, by Bishop Moore of New York] April 13, 1802
BURGESS, NATHAN B. (Sept. 14, 1771-Feb. 20, 1854) Episcopal Academy (n. d.)	198	January 18, 1801	
CALLAGHAN [CALLAHAN], ⁶ JOHN (d. April 14, 1800)	187	June 5, 1799	[Probably never priested because of early death.]
CLARKE [CLARK], ORIN (Jan'y 2, 1788-Feb. 24, 1828) Episcopal Academy, 1810.	298	October 27, 1811	[By Bishop Hobart, probably on June 18, 1813]
CORNWALL, ASA (April, 1782-Jan'y 28, 1838) Episcopal Academy, 1798- 1804; Instructor, 1814- 1826.	225	October 7, 1804	September 20, 1807

¹Burgess has "September 1."

²Burgess has "Sept. 1."

³Burgess has "June 6."

⁴Burgess and General Convention *Journals* have "Bronson;" in some records,
"Brownson."

⁵Burgess has "June 6." The name is "Buckley" in G. C. *Journals*.

⁶Burgess has "Callahan."

GILBERT, STURGIS [STURGES] (d. September 3, 1847)	264	December 18, 1808	December 23, 1810
GRISWOLD, SAMUEL Instructor, Episcopal Acad- emy, 1802-1804.	220	November 27, ⁷ 1803	June 6, 1805
HICKS, GALEN (d. 183-)	218	[July 3, 1803, by Bishop Bass of Massachusetts]	September 25, 1803
HILLIARD, TIMOTHY (d. January 2, 1842)	213	May 24, 1803, by Bishop Bass of Massachusetts]	June 6, 1805
HOLCOMBE [HOLCOMB], FREDERICK (Oct. 13, 1786-May 26, 1872) Williams, 1809.	292	June 23, 1811	December 20, 1812
HUBBARD, REUBEN (d. February 10, 1859)	275	[December 22, 1809 by Bishop Moore of New York]	August 31, 1812
HUSE, NATHANIEL (1782-1864 [buried March 31, 1864])	282	April 13, 1810	[September 3, 1813 by Bishop Gris- wold, of Eastern Diocese]
JARVIS, SAMUEL FARMAR (Jan'y 20, 1786-March 26, 1851) Episcopal Academy, 1798- 1802; Yale, 1805	277	March 18, 1810	April 5, 1811
JEWETT, STEPHEN (August 18, 1783-August 24, 1861) Episcopal Academy, 1807-1811	295	September 15, 1811	[October 5, 1813, by Bishop Hobart]
JONES, JASPER DAVIS (Jan'y 20, 1775-1824) Princeton, 1800.	192	June 8, 1800	May 19, 1802
JUDD, BETHEL (May, 1776-April 8, 1858) Yale, 1797.	182	September 30, 1798	[November 22, 1801, by Bishop Pro- voost]
KILBURN [KILBOURNE], JAMES (October 19, 1770-April 9, 1850)	205	January 24, 1802	Never priested. [Deposed at own request, 1821.]
McDONALD, DANIEL (c. 1785-March 25, 1830) Episcopal Academy, 1802- 1806; Columbia, Hon. S. T. D., 1821	278	March 18, 1810	December 20, 1812
MERIAM [MERRIAM], CLEMENT (d. circa 1807) Instructor, Episcopal Acad- emy, 1801.	206	April 14, 1802	June 6, 1805

⁷Burgess has "November 7."

NOBLE, BIRDSEY [BIRDSEYE], G[lover] (April 26, 1791-Nov. 16, 1848) Yale, 1810	300	June 2, 1812	[May 5, 1815, by Bishop Griswold of Eastern Dio- cese]
PARDEE, AMOS (1770-December 2, 1849) Yale, 1793	175	[. . . , 1798 by Bishop Bass. Month and day not recorded.]	January 20, 1799
PERRY, JOSEPH (1778-Dec. 13, 1829)	209	October 19, 1802	[December 13, 1802, according to Con- necticut Diocesan Journal of 1866. Not in Bishop Jarvis' Register.]
PLUM[B], ELIJAH G. (March, 1780-April 26, 1821)	244	October 12, 1806	August 31, 1808
ROGERS, EVAN (d. January 25, 1809)	188	June 5, 1799	October 16, 1800
SEARL[E], ROGER (July 8, 1775-Sept. 6, 1826)	234	June 9, 1805	June 8, 1806
THATCHER, GAMALIEL (d. 1806)	193	June 8, 1800	June 3, 1801
WARD, JOHN (Sept. 12, 1779-May 2, 1860)	240	December 1, 1805	October 11, 1807
WELTON, JOSEPH DAVIS (April 15, 1783-Jan'y 16, 1825) Episcopal Academy, 1805- 1808.	265	December 18, 1808	December 23, 1810
WHEATON, SALMON (Feb. 11, 1782-Aug. 24, 1844) Yale, 1805.	251	September 16, ⁸ 1807	September 4, 1808
WHEELER, RUSSEL (May 2, 1783-Feb. 18, 1861; aged 77 years, 9 months, 16 days) Williams, 1803	235	June 9, ⁹ 1805	June 4, 1807
WHITE, CALVIN Dec. 17, 1762-March 21, 1853) Yale, 1786	180	June 28, 1798	December 1, 1799 [Deposed, 1822.]
WHITLOCK, HENRY (1778-Dec. 25, 1814) Williams, 1798	195	[October 12, 1800 by Bishop Pro- voost]	June 2, 1802

⁸Burgess has "September 1."

⁹Burgess has "June 6."

THE THREE OLDEST EPISCOPAL CHURCH BUILDINGS IN NEW ENGLAND

By Mary Kent Davey Babcock

The survival of so many missions planted by the S. P. G. in New England between 1701 and 1775 contrasts sharply with the disappearance of the original houses of worship which served as foci for these missions. Of the latter, three only survive, two in Massachusetts and one in Rhode Island.

The oldest, St. Michael's, Marblehead, a pre-fabricated wooden structure erected in 1714 of lumber shipped from England, is still the center of a large and flourishing parish, its outward appearance altered only by the pointed gothic stained glass windows which replaced the first casement windows with leaded panes.

The second oldest, Christ Church, Boston, not the oldest as stated in my article in the September 1943 issue of the HISTORICAL MAGAZINE, was built of hand-made domestic brick between April and December 1723. From its steeple the signal lanterns of Paul Revere, displayed in 1775, make it now an historic shrine as well as a parish church.

Trinity Church, Newport, Rhode Island, on the same lines in wood as Christ Church, Boston, built in 1725, has been altered by stained glass windows and an additional bay. It, too, continues to be an active parish.

From old histories and other printed matter, I have secured views of nearly all of the original Episcopal Church buildings in the diocese of Massachusetts before the Revolution. This material sheds light on the resources, ingenuity and religious fervor of the founders of these infant parishes and I wish that other historians might be interested in collecting such material for deposit in diocesan libraries as well as with the Church Historical Society, Philadelphia.

BOOK REVIEWS

TWO INDEPENDENT REVIEWS

Anglican Evangelicalism. Edited by Alexander Clinton Zabriskie with Foreword by the Presiding Bishop. Philadelphia: Church Historical Society. 1943. pp. xv., 283.

There are two happy features about this book. First, it marks the fact that our seminaries are beginning to publish. Secondly, that the Church Historical Society is enlarging its bounds. This is its 13th publication. It is appropriate that Virginia should publish on Evangelicalism, for the Alexandria seminary has always been a nursery for evangelical religion. This particular volume, written by members of the faculty and alumni, is a tribute of respect to Doctor Wallace Eugene Rollins, who became a professor in 1913 and dean in 1931. The work falls into three parts: Historical; Theological; Practical. Dean Zabriskie furnishes the background in the shape of a well-rounded historical sketch of "Evangelicalism in the Anglican Church; its Rise and Major Characteristics", and includes pen pictures of such American evangelicals as Devereux Jarrett, Bishops Griswold, Richard Channing Moore, William Meade and Charles P. McIlvaine. It is rather interesting to note that Dr. Zabriskie shares the opinion of our Bishop Wilson that the consecration of Dr. Cheney by Bishop George D. Cummins of the Reformed Episcopal Church, though irregular, was valid. In a thought-provoking essay Professor Charles W. Lowry, Jr., deals with the "Spiritual Antecedents of Anglican Evangelicalism", finding them to be the joint product of William Law and the Moravians; Luther, Calvin and Arminianism. Dr. Stanley Brown-Serman writes on "The Evangelicals and the Bible", setting forth their deep love for Holy Scripture as the unique revelation of God to men. The second section is devoted to "Constructive Theology"; Bishop Strider on "Jesus Christ the Redeemer"; the Rev. Charles W. F. Smith on "The Body of Christ", and Professor Lowry on "The Situation and Need of Man". This particular essay is outstanding. It is a searching discussion of the eternal problem, "What is Man"? The third section is concerned with "The Practical Application of Evangelical Principles". The Presiding Bishop and Dean Zabriskie outline the story of "Evangelicals and Missions", and pay tribute to the English Church Missionary Society. In one respect this is a disappointing essay. The treatment of the contribution of the evangelicals to the foreign missionary work of the American Church is quite inadequate; barely more than mentioned. In his essay on "Evangelicals and Preaching", Dr. W.

Russell Bowie declares that evangelical preaching is centered in a definite experience, and the new Bishop of Western Texas says some wise things on "Evangelicals and the Pastoral Office". In the last chapter Professor A. T. Mollegan deals with "Evangelicalism and Christian Social Ethics", the key-note being that "modern Evangelicalism must re-think, deepen and clarify its understanding of human society, world history and Christian ends for mankind".

One of the hopeful features of our American Church life and thought today is the re-birth of Evangelicalism. This volume will be a material help to an understanding insight into that re-birth—whence it comes; whither it is bound.

There is an excellent Bibliography and a reasonably good Index.

E. CLOWES CHORLEY.

Anglican Evangelicalism, Edited by Alexander Clinton Zabriskie, Publication No. 13 of The Church Historical Society, Philadelphia. 1943. \$3.00.

This is a book of ten chapters by nine authors, all of whom are or have been connected with the Virginia Theological Seminary. A little more than a third, comprising the first three chapters, is entitled "Historical". This includes "The Rise and Major Characteristics of Anglican Evangelicalism" by Dean Zabriskie, "The Spiritual Antecedents of the Evangelicals" by Charles Wesley Lowry, Jr., and "The Evangelicals and the Bible" by Stanley Brown-Serman. (These three chapters were first published in the *Historical Magazine* for June, 1943.)

The first chapter is an admirably clear sketch of the message, the methods, and the accomplishments of the leading Evangelicals in both the Church of England and the American Episcopal Church. Grimshaw, Hervey, Walker, Berridge, Romaine, Venn, Newton, Scott and Simeon among the English Churchmen and Jarratt, Griswold, Moore, Meade, and McIlvaine among Americans are considered. One of the most interesting conclusions of Dean Zabriskie is that the early group in the Church of England, namely, Grimshaw, Berridge, Walker, Romaine, and Hervey "were converted and developed their distinctive message and methods independently of the Wesleys and Whitefield".

The second chapter is a masterful exposition of the contributions of William Law and High Church Anglicanism on the one side, and Reformation theology as mediated through the Pietists and the Moravians on the other, to the thought, experience, and practice of the Wesleys. Excellent as this chapter is, the reader senses an editorial gap between it and the first chapter. The first chapter mentions the Wesleys only incidentally, confining itself, as has been said, to the peculiarly Anglican Evangelicals, noting that the conversion and distinctive message of the earlier group of them was wholly independent of the Wesleys. The second chapter makes it clear that they, like the Wesleys, were inheritors of Law and High Church Anglicanism, but not

at all of Pietism and the Moravians. It was the latter, however, which appear to have been chiefly responsible for the Wesleys' conversion and for much that was distinctive in their message. What was the spark which lighted the early Anglican Evangelical fervor? The reader is left in the dark about this.

However, this is not to imply that both chapters are not very well done, as is also the third chapter on the Evangelicals and the Bible—chiefly concerning Scott and Simeon. The fourth, although within the section labelled "Constructive Theology," is a historical survey of the doctrine of man from St. Paul to Freud. This chapter, like the second, is by Dr. Lowry, and also, like the second, is ably done. One wonders, however, why the teaching of Jesus on the topic is not considered.

The remaining chapters of the book deal chiefly with present day values of Evangelicalism or the ways in which the movement may be or ought to be adapted to current needs. They are all interesting and readable, though the latter adjective is applied with some hesitation to the chapter on "Evangelicalism and Christian Social Ethics." One suspects that most readers would need a glossary to understand it.

It is something of a surprise to see how little any of the authors make of the large contributions of Evangelicalism to the Broad Church Movement. There are some suggestive pages on this in the recently published *The Vitality of the Christian Tradition*, edited by G. F. Thomas, Harpers, 1944 (pages 171-174).

There is an extensive bibliography which, though useful as it stands, appears to have been put together without too much care. There are, for instance, no less than nine titles cited in the first chapter which do not appear in the bibliography. I have not checked the citations in subsequent chapters. There is also one surprising bibliographical lapse, not due to the compilers of the bibliography, but to the fact that none of the authors seem to be aware of Norman Sykes' *Church and State in England in the Eighteenth Century*, Cambridge University Press, 1934—by all odds the best treatment of the Church of England in the eighteenth century which has been written.

J. A. MULLER.

The Christian Faith: an introduction to dogmatic theology. Claude Beaufort Moss, D. D. Pp. 472. \$5. S. P. C. K., London, and Morehouse-Gorham, New York.

This book is written primarily for members of the Anglican Communion, that "they may learn what the Christian religion is," and is based upon lectures originally given to ordinands in the Scholae Cancellarii, Lincoln, and St. Boniface Missionary College, Warmister. Its purpose being to give a full and accurate statement, without qualification or apology, of dogmatic theology as interpreted by the English Church, which is conceived "as having no doctrines peculiar to itself, though possessing a standpoint and emphasis of its own".

This rather formidable task has been carried out with a good deal of skill and ability. It is, in fact, more than an introduction to dogmatics, it is a compendium of Christian doctrine; concise in statement, admirable in arrangement, scholarly in its presentation and unburdened with addenda. It should be of special value to the educated layman with a taste for theological reading, to seminarians, as well as a handy book of reference to parish clergy. It has been said that there is no Christian Church harder to understand than the Church of England, because of the numerous parties embraced within its fold; yet it seems to be the contention of the author that this is not due to any fundamental defect in its constitution and formularies, which are essentially Catholic, but to its toleration of differences in matters non-essential:—the term Catholic being identical with primitive practice, doctrine and organization, rather than with papal or Roman.

The subject matter of the book is of such vast range that only a few selected themes can be mentioned. According to Dr. Moss the English Church claims to be a branch or part of the true Church of God, a visible organization with a faith and order dating from the Apostles. There was no "break" at the Reformation, except with the papacy. The dogmatic decrees of the first six General Oecumenical Councils are accepted as of permanent obligation, having been confirmed by the whole Church and being in accord with scripture and reason. The claims of Rome with regard to the papacy, infallibility, immaculate conception are rejected. The decrees of Trent and the Vatican Council placed Rome in a position of schism.

The Church possesses the power of the "Keys", by reason of an apostolic ministry, not on account of episcopal government. Acceptance of Apostolic Succession is fundamental; a valid ministry must derive its power from the Apostles. Dr. Streeter's *Primitive Church* is regarded as a work of imagination rather than one of judgment. The authority of the Church is however "*auctoritas*", not "*imperium*"; has therefore no right to determine doctrine without universal consent of an undivided Church, but has the right to exclude those who do not accept its dogmas. *Membership in the Church is by baptism, the effect being a "new birth" or baptismal regeneration. Those Christians who are unbaptized, like the Friends, belong to Christendom, not to the Church. Sacraments are functions of the Church, bestowed only within the Church. Outside the Church there are no sacraments. The Eucharist is more than a memorial of Christ's death and passion. It is the offering of a sacrifice and a partaking of the Body and Blood of Christ who is personally present in the elements; though it is asserted that the Anglican Communion is not committed to any particular theory beyond this. Transubstantiation is rejected, also the theory that the Eucharist is only a sign of a Christian's profession of faith. Reservation is in accord with the best thought of the Church, though omitted from all Prayer Books after 1549 it was restored in that of 1928,—as yet unauthorized. Reservation for purposes of adoration and benediction is also rejected.

The Fall of Man is a necessary dogma, for if man has not fallen he needs no Redeemer, and if man needs no Redeemer, the Gospel is preached in vain. Original sin is a bias towards evil in man's moral nature, is hereditary, and not merely due to environment. The death of Christ was an atonement for the sin of man, adumbrated by the sacrificial system of the Old Testament; and while the Church has no defined dogma about the atonement it is the very definite teaching of the Scriptures that "Christ died for us" and "redeemed us by his blood". The classical or patristic theory is preferred above all others, but the manner of redemption remains a mystery. The virgin birth is a dogma, the acceptance of which is a condition of membership in the Church. The Blessed Virgin is rightly called Theotokos: "Mother of our Lord and God Jesus Christ." (Prayer Book 1549.) Convocation and Parliament in 1570 forbade any other teaching. A Christianity without miracle is not Christianity. No one who thinks that miracles do not happen can be a Christian.

An extensive survey of doctrinal history is included in every section, particularly in those dealing with Christology and orders. The Thirty-nine Articles are assigned a chapter to themselves as a confession of faith during the Reformation period. The Anglican clergy are no longer required to sign them, but only to assent to them. Some are regarded as obsolete, some ambiguous, and some deal with questions no longer important. On the whole they never provided a sufficient bulwark against the errors of Romanism.

Dr. Moss has manifested unusual courage in producing in these times so comprehensive a work on dogmatic theology, which is a sort of *Summa Theologica* for the Anglican Communion, when so many voices are pleading for dogmatic reform; as witness the doctrinal commission which repudiated any final and infallible standards of authority whether in Bible, Church or Creed; unless it is offered as an eirenicon to the various parties which are known to exist in the Church of England, that they may be drawn together more closely in defense of those values which they hold in common.

H. H. BROWN.

The Man of Alaska. Peter Trimble Rowe, by the Rt. Rev. Thomas Jenkins, D. D., Retired Bishop of Nevada. Morehouse-Gorham Co., New York. 1943.

Peter Trimble Rowe, first bishop of Alaska, served in the episcopate for forty-six years, during which time he came to be a traditional figure in the American Church. The material for this biography is drawn from the bishop's own papers; from his correspondence; from his fragmentary journal and his annual reports—and from the personal knowledge of the author extending over a period of forty years. Born in Canada, and ordained in the Canadian Church, Rowe became an American citizen in 1894. After serving as a missionary in Algoma,

he crossed the border and became rector of St. James' Church, Sault Ste. Marie, Michigan. The old Board of Missions began work in Alaska in 1886. It embraced an immense area. At the General Convention of 1895 he was elected first bishop of Alaska, and began his truly apostolic labors. At that time there were three missions—two in the interior on the Yukon River; one at Point Hope, on the Arctic Ocean, established for the Eskimos. The fascinating story of Rowe's work is unfolded in the pages of this biography. With a keen eye for the picturesque, Bishop Jenkins vividly describes the journeyings oft—now driving a dog-sled, now tramping the trail, climbing the steep sides of canyons, shooting rapids, and in later years flying to distant mission stations; preaching in saloons; caring for typhoid patients; performing surgical operations, building hospitals for the sick and all the time faithfully administering the Word and the Sacraments. The book promises to be a missionary classic as well as a notable contribution to the history of the American Church.

E. CLOWES CHORLEY.

Victorious Mountaineer. A Memoir of Harry Peirce Nichols, 1850-1940, by W. Bertrand Stevens. Louisville: The Cloister Press. 1944.

"Uncle Harry," as he was called by his intimates, shared with Nathaniel Hawthorne the distinction of being born in Salem, Massachusetts, the home of the "House of Seven Gables". He graduated from Harvard, where he had as classmates William Lawrence and Henry Cabot Lodge. Bishop Stevens has not given us a formal biography, but a series of miniature sketches of a man whose wide human interests embraced mountain climbing and preaching. A broad churchman, he was an unconventional preacher, with a keen sense of humor and incurable optimism; he had a genius for friendship, building up a devoted following among the younger clergy. At the age of ninety he died in the shadow of the mountains he had loved so well. Although this little book runs only to seventy-eight pages, it is a gem.

E. C. C.

A Commentary on the Holy Communion, by the Rev. W. Tate Young. New York. Morehouse-Gorham. 1944.

Intended as an exposition of the Office of the Eucharist, it is based largely on the teaching of Dr. Du Bose. It will be useful to lay people. Given its doctrinal point of view, it is both clear and admirable.

The Religion of the Prayer Book, by Walden Pell and P. M. Dawley.
New York: Morehouse-Gorham. 1943.

Worthy of warm commendation. History and doctrine are well balanced. It falls into three parts: "God and the Church"; "God and the Christian"; "The Christian's Life in the Church", and is designed to illustrate the faith and practice of the Book of Common Prayer. There is added a short list of books recommended for reference.

Lend-Lease Weapon for Victory, by Edward R. Stettinius, Jr., New York: The Macmillan Company. 1944.

The author of this book is peculiarly qualified to write it, inasmuch as he served as Lend-Lease Administrator and is now Undersecretary of State. In both capacities he has enjoyed wide international contacts. He tells the story with commendable fulness and clarity, describing lend-lease operations in Egypt, China, Russia, on air fronts in Europe, and India, Burma and New Guinea. He recites the amazing variety of its work—building roads and rail-roads; supplying guns, tanks, airplanes and ships, as well as food, tools and medical supplies. The figures are staggering—13,000 airplanes, 300,000,000 trucks and other motor vehicles; raw materials and machinery. Russia has been the principal beneficiary in the shape of planes and a million and a half tons of food. In all the United States has expended \$12,900,000,000 on lend-lease up to June, 1943—about one-twelfth of its total war expenditure. In one of the most interesting chapters the author describes the working of what he calls the "Lend-Lease in Reverse". In one year the British Commonwealth spent \$1,175,000,000 in the shape of supplies for American troops, and even China, poor as she is, has done her part. Answering the question, "Have we got our money's worth?" Mr. Stettinius answers, by saying, "I think we have in more than double measure". He points out that if Great Britain, and Russia had gone under, the United States would have been compelled to stand alone against a world dominated by the Axis powers and at an inconceivable cost of money and men. The closing chapter discusses the question as to what we shall do with our victory. He answers that the United Nations must collaborate for peace just as they are doing in fighting for victory. He has no fear of Russia after the war, saying, "let the Soviet work out its own experiment in its own way". Nor does he fear "a reborn China", which country, he declares, "has been the world's most peaceful great nation for more than two thousand years, and has become a moral leader for all the United Nations". For American people who desire an intelligent understanding of the new international relations this is a *must* book. Its value is enhanced by a series of maps, diagrams, cartoons and photographs.

E. CLOWES CHORLEY.

The Episcopal Church in Wyoming. Compiled by the Committee of the State of the Church. 1944. Pp. 114.

An excellent handbook of the life and work of the Church in the missionary district of Wyoming. Includes an historical sketch of its beginnings and development together with its bishops; notes on all the parishes and missions together with many photographs. A real contribution to the history of domestic missions. E. C. C.

THOMAS BRAY

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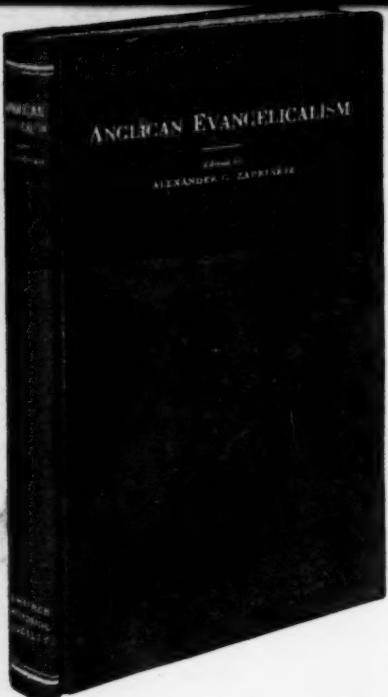
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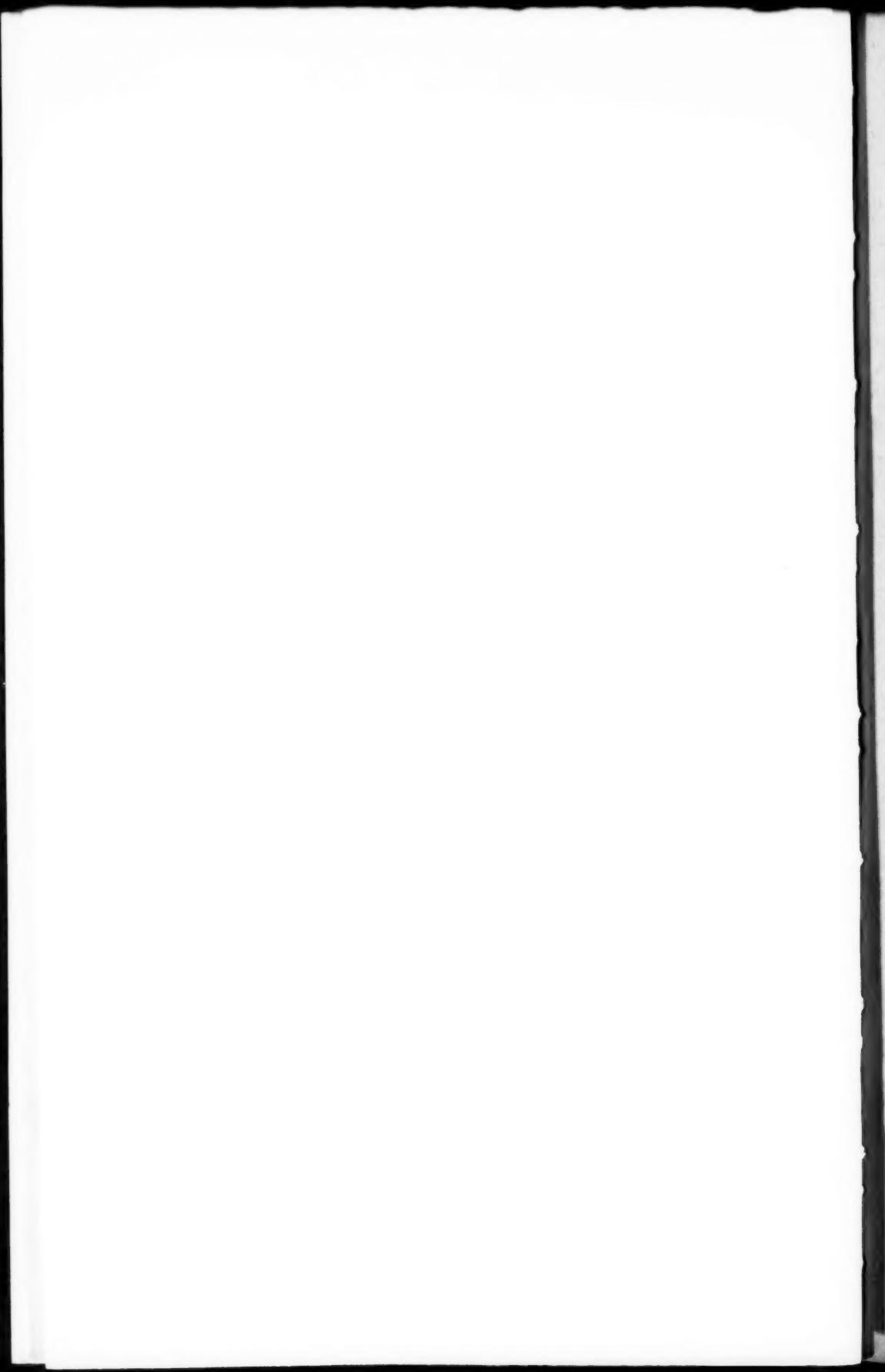
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